John C Robertson.

AN ESSAY

ON THE

PRIMITIVE INHABITANTS

OF

GREAT BRITAIN AND IRELAND.

PROVING FROM

HISTORY, LANGUAGE, AND MYTHOLOGY,

THAT THEY WERE

PERSIANS OR INDO-SCYTHÆ,

COMPOSED OF

SCYTHIANS, CHALDÆANS, AND INDIANS.

BY

GENERAL CHARLES VALLANCEY, L.L.D.

For considering the infinite number, and the difficulty, which they find, that desire to look into the narrations of the story, for the variety of the matter.

We have been careful, that they, that will read, might have delight, and that they, that are desirous to commit to memory, might have ease, and that all, into whose hands it comes, might have profit.

Therefore to us, that have taken upon us this painful labour of abridging, it was not easy, but a matter of sweat and watching. (2 Maccabees, ch. 2.)

DUBLIN:

PRINTED BY GRAISBERRY AND CAMPBELL,
No. 10, BACK-LANE.

1807.

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TO THE

PROFESSORS OF ANCIENT HISTORY

IN THE

SEVERAL UNIVERSITIES OF EUROPE,

TO ALL

SOCIETIES OF ANTIQUARIES,

AND TO THE

LEARNED SOCIETY OF CALCUTTA,

THIS ESSAY

IS

DEDICATED,

WITH ALL DUE DEFERENCE,

BY

THEIR MOST HUMBLE SERVANT,

C. V.

PREFACE.

IT is acknowledged by Beda, by Lhwyd and other Welſh antiquaries of note, that the Iriſh did inhabit Great Britain, before the arrival of the Cumari, or Britons. Where then ſhould we look for the hiſtory of the primitive inhabitants of Britain, but in Iriſh hiſtory?

" The north and eaſt of Britain," ſays Mr. Pinkerton, " were peopled by the Cimbri or Cumri, of the oppoſite ſhores. From the ſouth of Britain, the Cimbri or Cumri expelled the Gael (Iriſh) into Ireland, as their own writers and traditions bear witneſs: and the oldeſt names in Wales, as in other parts ſouth of Humber, are Gaelic, (Iriſh,) not

Cumraig

Cumraig (Welſh)." (Hiſt. of the Goths, p. 45.)

The Laogrians, or Luigrians, as I obſerved in the Sixth Volume of the Collectanea, retained poſſeſſion of Cornwal ſome time after the arrival of the Cumri. They were Luigari, that is, merchants, who brought in too great a revenue to be ſuddenly expelled.

" There can be no doubt," ſays the Rev. Mr. Roberts, in his Sketch of the Hiſtory of the Cumri, " but that the language of the *Lloegrians* was the *Gaelic*, or Iriſh: it is to this colony we are to attribute the Iriſh or Gaelic names of mountains and rivers in Britain."

A colony could not give names to the mountains and rivers of the whole iſland. See the explanation of the *Severn*, in the ſucceeding pages. We are told by the Iriſh hiſtorian, Keating, that the old Iriſh name of Britain was *Inis Luigar*, that is, the iſland of merchants. When the Saxons got poſſeſſion of it, the Iriſh named it *Inis Goi-'ban*, or the iſland of

the

the white people; a name every Hebrew ſcholar will underſtand.

That the Gael were the Indo-Scythæ of Perſia, appears clearly, by the detail of the emigration of this body of Scythians from Caucaſus to the Caſpian ſea, thence eaſtward to Sogdiana, and to the Soor or Indus; and laſtly, back to Colchis, to the Euxine ſea, to Spain, and thence to the Britiſh iſles; as is clearly ſet forth in ancient manuſcripts ſtill exiſting in this country.

Becauſe the Cumri may be traced coming from the north, and but faintly, from Scandinavia, there are authors that will be poſitive in deriving the Iriſh from the ſame ſource, without adducing any poſitive proof, and confounding two nations of people together, whoſe origin were toto cœlo different. *Quod verbo dicitur, verbo refelli fas eſt*, might be applied to theſe writers, without more trouble. The author of this eſſay has gone further: by many years ſtudy and reſearch, he has compared the hiſtory, traditions, and mythology of the ancient Iriſh, with

with thoſe of the Orientals, found them agree, and is ſupported by that touchſtone of the origin of nations, *language.*

This mythology differs in all reſpects from that of the Scandinavians, and all other northern nations, as much as any two things can differ from each other, as may be proved by comparing it with the Edda, and with the Biſhop of Linkoeping's work, *De Sacrificiis veterum Suevo-Gothorum*, lately publiſhed at Upſal.

Yet all the antiquities of Britain are deemed Celtic or Roman. The Saxon Chronicle attributes the erection of Stone-henge, or *Coir Gaur*, (the temple of the ſun,) to the Iriſh, as the primitive inhabitants of Britain: ſo does the learned Bryant, but neither knew that many monuments of the ſame kind and name, but on a leſs ſcale, exiſt in Ireland. The braſs *Celts*, as they are improperly called, found in Britain, are attributed to the Romans, though they are found in abundance in the bottoms of the bogs of this country, together with the moulds in which they were caſt. (See engravings of both in the 13th N° of

my

my Collectanea.) The Romans never had footing in Ireland; it is probable they were an article of commerce from Ireland to Britain.*

In what hiſtory of any nation of Europe, the Iriſh excepted, can we find the mythology of the Brahmins, ſo minutely detailed? Where, in any European mythology, ſhall we read of *Pharaman*, (founder of the Brahminical religion,) of *Budh*, of the *Gormanni*, of *Valmic*, *Dermot*, &c. &c. &c. but in Iriſh hiſtory? Where ſhall we find *Menn* explained to be the parent of mankind, and *Menn*, who was ſaved with his family from a general deluge, but in Iriſh hiſtory? The firſt is *Menu* or Adam of the Brahmins; the laſt, *Menu* or Noah of the Brahmins; names, that reflect light upon the reſearches of Sir Wm. Jones, and the learned ſociety of Calcutta; at the ſame time, they eſtabliſh the authenticity of ancient Iriſh hiſtory, ſtill to be met with, in fragments of vellum, apparently many hundred years old.

Theſe

* And ſo they might have been, when our Coti were in Colchis and in Aſia; for theſe Celts are found in the old quarries of upper Egypt. It is certain, that the Iriſh had the art of manufacturing them.

These fragments were collected by Mr. Lhwyd, the Welsh antiquary, who spent the whole of his life and fortune in collecting manuscripts in Ireland and Wales, with intention to print them; but met with opposition from those who had promised him patronage: the languages of Ireland and of Wales were not to be encouraged.

We live in a more enlightened age. The Welsh manuscripts begin to appear in print; and no doubt, if proper encouragement is offered, those of Ireland will follow.

Unconnected with either country, unbiassed by any system, the author writes for information, not for vanity: part of these fragments, faithfully translated, are offered to the public, as specimens of what may be expected by a translation of the remainder.

The most ancient names of the Irish Scythæ were *Coti*, *Aire Coti* (noble Coti), and *Aiteach Coti* (ancient Coti). In the history of Britain they are called *Attacotti*. Lhwyd, who was a perfect master of the Irish language, from a perusal of their history, saw plainly, that the Attacotti were

were the Coti and Scoti of Great Britain. Ammianus Marcellinus indeed makes a difference between the Attacotti and Scoti. Buchanan follows him, and blames Lhwyd for differing from Ammianus. The Attacotti are repreſented in hiſtory, as a warlike, not a ſavage people, as Henry and Strutt make them.

The reader will readily judge which is the beſt authority, Ammianus, a Grecian, who died A.D. 390, and who could know nothing of Britiſh hiſtory, but from the Romans; nor the Romans, till long after the Cymri had confined the Coti to Ireland, the Iſle of Man, and the north of Scotland; or Mr. Lhwyd from Iriſh hiſtory; to which we may add the acute and diſcerning Mr. Pinkerton, and other authorities, given in this eſſay, and in former publications.

Iriſh hiſtory is certainly fabulous in ſome parts: if fable in ancient hiſtory is made the criterion of its validity, we muſt explode that of all other nations, except the Jews. The Arab writers have met with a good reception in the learned world, yet their works are full of fabulous narrations,

wonders

wonders and incredibilities. They not only deal in fiction, but diſcover a moſt remarkable ignorance in chronology. Yet theſe faults have not ſo far prejudiced the learned againſt them, as to think them in no particular deſerving of credit. The authors of the Engliſh Univerſal Hiſtory declare the ignorance of the Arabian writers in chronology, even when they treat of events, that happened not many centuries before the Hejira. And Niebuhr, who lately travelled in Arabia, with advantages that fall to the ſhare of few of our modern travellers, informs us, that the Arabs were utterly ignorant of the ancient hiſtory of their own country.

A learned and lettered people ignorant of the ancient hiſtory of their own country! Can it then be wondered at, that the modern Iriſh are alſo ignorant of the ancient hiſtory of their anceſtors? They read many fragments, which, for want of a due knowledge of Oriental geography, they cannot underſtand. Tranſactions of their anceſtors in Iran they will refer to Eirin, a name of Ireland. They read of Touran, of *Sœgan Fiond*, or

Fionn

Fionn mac umhal, and of his general *Ali*, being the heroes of *Touran;* but they know not in what part of the world Touran lies, or that Sogan was a town and province of Touran: they know not, that Touran was the country from whence the Southern Scythæ, or, as the Greeks more properly call them, Indo-Scythæ, originated. They read of the migrations of their anceſtors from the Ægean ſea to *Guthia*, the ancient name of Sicily, and think it *Gothland;* and from thence they carry them to Spain. They know not, that Thucydides expreſsly tells us, that Sicily was firſt peopled from *Iberia*, the country in which their anceſtors ſo long flouriſhed.

The Greeks, to whom we are much indebted, are ſtill more fabulous than the Arabs. They were groſsly ignorant in regard to foreign events, (ſays the learned Bryant,) a bigoted people, highly prejudiced in their own favour, and ſo devoted to idle tradition, that no arguments could wean them of their folly. They were like a fine luſtre in a large hall, (adds that learned Orientaliſt, Mr. Richardſon,) they might diffuſe their

rays

rays a great way around, but they could not illuminate all the extremities; they could not throw light into every dark receſs.

Among the various expedients, by which learned men have tried to clear up the miſt, that hangs over the early account of all nations, none has been ſo generally approved of in theory, or ſo ſucceſsfully applied, as that which makes identity, or ſimilarity of language, manners, and religious obſervances, its principal foundation. The author of this and former eſſays, on this ſubject, produces ſimilarity of language, together with Iriſh hiſtory confirmed by Oriental writers; in topographical terms; in Indian and Perſian names of animals, trees, vegetables, &c. known to exiſt only in Aſia, to prove that the Coti of Ireland were the Cuthi of Scripture, and the Indo-Scythæ of Perſia. For it appears evident, ſays Sir William Jones, from many ancient writers of eſtabliſhed reputation, that the Perſians and Southern or Indo-Scythians, were one and the ſame people.

As-

As to the Coti or ancient Iriſh having been the authors of the figures on the celeſtial globe, that is merely conjectural in the author. Dionyſius Per. gives the honour of forming the ſtars into ſchemes, to the *Ara Cotii* of the *Indus;* to which name and ſituation our Coti lay claim. The Chaldæan celeſtial chart has been handed down to us, by many learned rabbins, and adapted by Gaffarel, Hepburn, and the learned jeſuit, Kircher. They differ indeed in their charts, but in thoſe parts I have ſelected, all correſpond. If ever a perfect copy of the chart can be diſcovered, it is a ſubject worthy of attention.

If the reader is deſirous of being more informed on the ſubject of this eſſay, the author begs leave to refer to his Vindication of the ancient Hiſtory of Ireland, 8vo. printed in 1786; to his Proſpectus of a Dictionary of the Language of the Aiteach Coti, or ancient Iriſh, compared with the Language of the Perſians, Hindoos, Arabs, and Chaldæans, 4to. printed in 1802;

1802;* and to the ſixth volume of the Collectanea de Rebus Hibernicis, 8vo. printed in 1804.

As readers of faſhion ſeldom take the trouble to peruſe works of this nature, and ſatisfy themſelves with turning over the index; for their accommodation a copious one is added to this ſhort eſſay; and, we truſt, they will not complain with Pliny, Deceptus indicibus librorum.

* Sold by Nicholls, Pall Mall, London.

AN

CONTENTS.

CHAP. I.

PAGE

Of the different nations that formed that body, named Indo-Scythæ, by whom these Western islands were peopled 1

CHAP. II.

Further proof of the Coti of Irish history being the Cuthi or ancient Persians.—Brahminical and Irish mythology compared.—Proved to be the same..... 39

CHAP. III.

Settlement of our Coti in Italy, proved from identity of language of the Coti of the Alps and of the Coti of Ireland 66

CHAP. IV.

The history of the Northern Scythians, or Scandinavians 77

CHAP. V.

Of the commerce of our ancient Coti—of their patronymic names—of their shipbuilding—of their invention of the figures on the celestial sphere..... 86

CHAP. VI.

PAGE

That the primitive inhabitants of these Western isles came from Persia and Armenia 139

CHAP. VII.

Account of an inscription in Ogham characters on an ancient silver brouch found in Ireland—and of an inscription on stone, in similar characters, found in Babylonia 149

CHAP. VIII.

Conclusion, containing collateral proofs that the Irish Coti were the Cuthi or Indo-Scythians, and a parallel of the ancient history of Ireland, with those of other nations 160

ADDENDA.

The Irish language compared with the Zend and Pehlvi languages 173

POSTSCRIPT I.

A letter from Edm. Burke, Esq. to the author, on the Irish manuscripts presented to the University of Dublin by Sir John Seabright 186

POSTSCRIPT II.

Remarks on Caledonia, or the topographical names in North Britain, and on the topographical terms in Ireland 191

AN ESSAY

ON THE

PRIMITIVE INHABITANTS

OF

GREAT BRITAIN AND IRELAND.

CHAP. I.

OF THE DIFFERENT NATIONS THAT FORMED THAT BODY, NAMED INDO-SCYTHÆ, BY WHOM THESE WESTERN ISLANDS WERE PEOPLED.

IF the human mind can at any time flatter itſelf with having diſcovered the truth, it is, when a number of facts, of different deſcriptions, unite in pointing to the ſame concluſion.

In my Vindication of the ancient Hiſtory of Ireland, publiſhed in 1786: in the fifth volume of my Collectanea de Rebus Hibernicis, printed in 1790; and in the ſixth volume of the ſame work, in 1804, abundance of proofs were produced from fragments of Iriſh manuſcripts, to prove, that the *Aire Coti*, or, *Aiteach Coti*, as the moſt ancient Iriſh denominated themſelves, were the *Cuthi*, or ancient Perſians of ſacred Scripture, and the *Aire Cotii* of Dionyſius Periegetes, whom he finds on the Indus; and who,

according to Iriſh hiſtory, mixed with the *Bolg*, or *Bologues*, ſeated on the ſame river, then with the men of *Oman*, of the Perſian gulph, and afterwards with the *Tuatha Dedan*, or the learned, ſcientific *Dedanites* of Chaldæa,* forming one body of people, known to the Greek hiſtorians by the name of *Indo-Scythæ;* who, for the ſake of commerce, ſettled on the Pontus and Euxine, and from thence migrated to *Spain* and to the *Britiſh iſles*.

Their progreſs from *Caucaſus* to the *Atel*, or Wolga, on the *Caſar* or Caſpian ſea, (ſo named from their leader,) thence to *Sogdiana*, and the *Soor* or Indus, is minutely detailed, from Iriſh hiſtory, in my former publications; and, if I have failed in making this evident to the reader, it does not proceed from want of original materials, but from my inability in working them up.

In this ſmall volume, I propoſe to recapitulate what has been ſaid on the ſubject, and to add freſh proofs, that theſe Indo-Scythæ took on them the name of *Gael* and *Phoinice*, for reaſons to be hereafter aſſigned; and to ſhew, that theſe *Phoinice* were not the *Canaanites* or Phœnicians of *Tyre* and *Sidon*, but a body of *Touranian* Scythians, mixed with the colonies before-mentioned; and from theſe *Phoinice*, it is probable, the

* Tuath ceall ba hainm do ghliocas. Tuath ſignifies, ſcience, ſuperior knowledge. (Cormac.) In general, we tranſlate Tuatha by Haruſpices, or Magi.

the Carthaginians learned the track to the Britiſh iſles.

Firſt, then, to prove that they were of the ſame ſtock and lineage with the ancient Perſians. All their ancient hiſtories trace the origin of the *Coti* from Magog, ſon of Japhet; but the *Dedanites* are traced from *Chus* and *Ham*, or Cham.

Magog,
Baoth,
Phenius Farſa,
Nionnuall,
Niul,
Gaodal-glas,
Eaſru,
Sru,
Ebir-ſcuit,
Beoaman,
Achemon, vel Aghamon, &c. &c.

Nonsense from the Monks not exactly if one has the "key"

Strabo tells us, "that the *Scythians*, on account of their exceſſive population, deſcended from their mountains, and ſeized on the kingdom of *Pontus* and of *Cappadocia;* and that *Acmon*, one of their chiefs, built a city on the Thermadon, which he named *Acmonia.* He afterwards entered *Phrygia*, where he built another *Acmonia.*"

Now all Perſian authors agree, that *Achamon*, or *Aghamon*, was firſt king of *Perſia. Aghaman*, in Iriſh, ſignifies, *excelling in battle;* and ſo Capellus, Reland, and Hyde, have tranſlated the ſame. "*Achamenes* ipſo interprete *bellator bonus.* Aghimy *Perſam* notat; Aghim *Perſiam*, unde Aghemia,

Aghemia, et Agiemia, et Achæmenia, Romanis Achæmænii.—Aliter Achæmenia ſecludit Zeugmata Perſan. (Statius.) Videtur itaque, quod apud antiquos *Perſia* dicta fuerit *Achæmenia*, ut diſtingueretur à *Parthia*, dicta *Erak*." (Hyde, Vet. Perſ. Rel. p. 416.)

Theſe Parthians were alſo Scythians. "Scythæ Parthos, Bactrianoſque condiderunt." (Juſtin.) "Parthi, gens olim Scythica." (Bochart.)

Eaſru or Oſru was the anceſtor of the Oſrheni or Parthi. The Parthians were a body of Scythians, who deſpiſed agriculture and commerce, and, on that account, were *barta* or *parta*, that is, exiled or baniſhed by the *Coti*, who, like the *Galli* of Abyſſinia, were ſhepherds, agriculturiſts, and merchants.—"*Bearta*, exiled; *di-bearta*, or *du-bearta*, baniſhed the country." (O'Brien, Shaw.)

"Parthos è Scythia primum profectos Parthiam ab ipſis dictam occupaſſe refert Juſtinus, L. XLI. idque nominis indicio probat, quo Scythico ſermone *Parthi exules* dicantur, quod et Euſtathius aliique confirmant.—Eos neque agriculturæ, neque nauticæ rei, neque armentis aut gregibus paſcendis deditos eſſe affirmat." (Commentarius in Dionyſ. Per. p. 258.) And our Coti, being thus divided from the Parthi, may have been denominated *Parſi*, from פרס *paras*, diviſit; and theſe the Parthians might have revengefully called *Pelaihim*, that is, deſerters, in the ſame Scythian [illegible] I cannot agree with Joſephus, that they were

were called after עילם *Elam*, the ſon of *Shem*; for they were undoubtedly deſcended from Magog, ſon of Japhet.

A learned French author enters more in detail on this part of Scythian hiſtory: after his obſervations on Abbè Banier and P. Pezron, ſhewing how far their account agrees with Sanchoniatho, he proceeds thus. "The Scythians, deſcended from *Magog*, ſecond ſon of *Japhet*, eſtabliſhed themſelves in the northern provinces of upper Aſia: divided in after times into different branches, ſome inhabited *Margiana*, *Bactriana*, and the moſt eaſtern parts of *Sogdiana;* and others fixed themſelves in *Iberia* and *Albania*, between the Caſpian and Euxine ſeas. The country being overcharged with inhabitants, they migrated in ſearch of new ſettlements. *Armenia*, according to Strabo, was the firſt province, that ſome ſeized on; from whence they extended to Cappadocia, and inclining weſtward, they took poſſeſſion of the countries watered by the *Thermadon* and the *Iſis*, where, according to Stephanus, they built the city of *Acmonia*, ſo named from *Acmon*, their chief. The reſtleſs temper of *Acmon* led him into *Phrygia*, where he built another city of the ſame name (Acmonia); and having made himſelf maſter of *Phœnicia*, and of *Syria*, he died, and was deified by his followers, under the name of the moſt high: this is the *Upſiſtos* of Sanchoniathon. *Uranus*, ſon and ſucceſſor of Acmon, married *Titea*,

Titea, and had many children, who were called *Titans*, a name celebrated in all ancient hiſtories, who were alſo called the ſons of *Saturn*. As theſe princes were of greater ſtature than moſt men, or, probably, becauſe they led a more irregular life than other men of their time, they were called *giants;* and, from that time, the terms *Giants* and *Titans* were often confounded, one for the other.

"*Uranus* ſurpaſſed his father ſo much in all his actions, that he ſoon effaced the memory of his anceſtors. He paſſed the *Boſphorus*, carried his arms into *Thracè*, conquered many iſlands, amongſt others, that of *Crete*, the government of which he gave to his eldeſt brother, whoſe male children were called *Cureti;*—from thence, he paſſed into Spain, made himſelf maſter of that country; paſſed the Straights, conquered the coaſt of Africa, and, returning to Spain, brought the North of Europe under ſubjection." (Anonym. Journal des Sçavans. Aout, 1740.)

This is the real hiſtory of the Iriſh, as ſet forth in all their books of antiquity: they reſided long in *Crete*. The *Cuirith* were a diſtinguiſhed caſt or tribe in Ireland, a name we ſhall explain.—The Scythæ were remarkable for their dexterity at the bow, which, in Iriſh, is expreſſed by *Cuireat* or *Cireat;* hence, the *Cerethi* כרתי of Scripture, a name given them when in poſſeſſion of *Scythopolis* or Bethſan—the Chaldæan interpreters often put

put קשרתיא *Keſeti* for *Cerethi*—" Itaque apud Phœnices *Cerethi* dicebantur *Sagittarii* è Palæſtina." (Bochart.)

" Quæ autem apud Etruſcos, ac prius etiam apud Pelaſgos, in Curetum et Magnorum Deorum myſteriis peragebant ii, qui vocabantur Cadoli; hæc miniſteria eodem modo Sacerdotibus præſtabant, qui nunc a Romanis dicuntur Camilli. Curetes eoſdem ac *Cabiros* et *Corybantes* fuiſſe jam ſatis exploratum eſt." (Gori. Ant. Etruſ. V. II. p. 3361.) *Cadol*, *Ceadal*, in Iriſh, a prieſt. The Cabiri were the invention of the *Coti* ſeated in *Colchis*. See Collect. Vol. VI.

" Creta vetus populis, Gnoſſasque agitare pharetras
" Docta, nec Eois pejor Gortyna ſagittis." LUCAN.

" Attica Creteâ ſternebat rura ſagittâ."

Cuire, in Iriſh, ſignifies a ſoldier. *Cuirith* is often uſed for the militia of the old Iriſh; the *Cean* or (Khan) *Cuirith* was an officer of diſtinction (C. O'Connor)—it is alſo Perſian, as we find in Chardin, " En fin le roi s'addreſſant au general des *Courtches*, *qui eſt l'ancienne milice* de Perſe." The root is Hebrew כרי *cori*. Soldiers. Patroles. (2 Kings xi. 4.)

(1) That great Oriental hiſtorian, Sir W. Jones, informs us, " that the Scythian and Hyperborean doctrines and mythology may be traced in every part of the Eaſtern regions; for India comprehends the ſtupendous hills of *Tibet*, and all the domains of the old *Indo-Scythæ*. The *Hindoos* had

had an immemorial affinity with the old *Perſians* and *Scythians*. It appears evident, from many ancient authors of eſtabliſhed reputation, that the Perſians and Scythians, that is, the *Southern* or *Indo-Scythians*, were one and the ſame people.—If Baron Tott had not ſtrangely neglected to purchaſe a copy of the Tartarian hiſtory, for the original of which he unneceſſarily offered a large ſum, we ſhould *probably* have found, that it begins with an account of the deluge, taken from the Korán, and proceeds to rank *Turc*, *Chin*, *Tatar* and *Mongul*, among the ſons of *Jafet* (Japhet). The genuine traditional hiſtory of the Tartars, in all the books that I have inſpected, ſeems to begin with *Oghúz*,(2) as that of the Hindoos does with *Rama*: they place their miraculous hero and patriarch 4000 years before Chengiz Khán, who was born in the year 1164, and with whoſe reign their hiſtorical period commences."

"Our firſt enquiry, concerning the language and letters of the Tartars, preſents us with a deplorable void, or with a proſpect as barren and dreary as that of their deſerts. The Tartars in general had no literature; the Turcs had no letters; the Huns, according to Procopius, had not even heard of them: the magnificent Chengiz, whoſe empire included an area of near eighty ſquare degrees, could find none of his own Monguls, as the beſt authors inform us, able to write his diſpatches: and Timúr, a ſavage of ſtrong natural parts, and paſſionately fond of having ſtories

ſtories read to him, could himſelf neither write nor read. It is true, that *Ibnu Arabſhah* mentions a ſet of characters, called Dilberjin, which were uſed in *Khatà;* he had ſeen them, he ſays, and found them to conſiſt of 41 letters; a diſtinct ſymbol being appropriated to each long and ſhort vowel, and to each conſonant hard or ſoft, or otherwiſe varied in pronunciation. (3) But *Khatà* was in Southern Tartary, on the confines of India; and, from his deſcription of the characters there in uſe, we cannot but ſuſpect them to have been thoſe of Tibet, which are manifeſtly Indian, bearing a greater reſemblance to thoſe of Bengal, than to the Devanàgari. He ſays further, that, in *Jaghatæ*, the people of *Oighur*, as he calls them, have a ſyſtem of fourteen letters only, denominated from themſelves *Oighuri:* and thoſe are the characters, which the *Monguls* are ſuppoſed, by ſome authors, to have borrowed. The ſmall number of *Oighuri* letters might induce us to believe, that they were *Zend* or *Pahlavi*, which muſt have been current in that country, when it was governed by the ſons of *Feridún:* and if the alphabet, aſcribed to the *Oighurians* by M. Des Hautevrayes, be correct, we may ſafely decide, that, in many of its letters, it reſembled both the *Zend* and the *Syriac*,(4) with a remarkable difference in the mode of connecting them: but, as we can ſcarce hope to ſee a genuine ſpecimen of them, our doubt muſt remain, in regard to their form and origin."

Theſe

Theſe *Oighuri* are frequently ſtiled *Ugri* by Procopius. Maſoudy, an Arabian author, ſays, their king bore the title of *Mehradge*, and that he was king of the iſles; by which, M. De Guignes ſays, he means the peninſula of India: and he obſerves, that Maſoudy muſt mean the Indo-Scythians, whom *Coſmo* calls *White Hunns*. (Extr. of MSS. in the French King's Lib. Vol. I.) *Mehradge* is certainly very near the Iriſh *Muireadach*, a king.* (See Univ. Hiſt. Vol. XIX. c. 28.)

"The Neſtorian Chriſtians made uſe of the Syrian character in writing; and it was this, likewiſe, which was firſt introduced into thoſe countries. The characters and mode of writing of the *Calmucs*, *Moguls* and *Mandſchurians*, are taken from the *Uigurian*, and theſe again from the Syrian. Theſe Syrians alſo ſtill continue, to this day, to write as the Calmucs do: viz. they begin at the top, and draw a line down to the bottom, with which line the letters are in contact from the top down to the bottom of it; and ſo they continue to write one line after the other." (J. R. Forſter, Hiſt. of Voy. and Diſc. in the North, p. 196.) See an inſcription in the *Ogham* Iriſh characters, written in this manner, Collect. Vol. VI. pl. 11. fig. 1. and an Egyptian inſcription in the ſame way, fig. 3.

The Scythians certainly had letters in the time of Beroſus, the Chaldæan philoſopher, who lived

246

* In Chaldee מראדך *merodoch*.

246 years B. C.; for he makes mention of their writings.

"A very conſiderable part of the old Tartarian language, which in Aſia would probably have been loſt, (continues Sir William Jones,) is happily preſerved in Europe: and if the ground-work of the Weſtern Turkiſh, when ſeparated from the Perſian and Arabic, with which it is embelliſhed, be a branch of the loſt *Oghúzian* tongue, I can aſſert with confidence, that it has not the leaſt reſemblance either to Arabick or Sanſcrit, and muſt have been invented by a race of men, wholly diſtinct from the Arabs or Hindoos. This fact alone overſets the ſyſtem of M. Bailly, who conſiders the Sanſcrit, of which he gives in ſeveral places a moſt erroneous account, as a fine monument of his *primæval Scythians*, the preceptors of mankind, and planters of a ſublime philoſophy in India."

(5) "Many *Lamas*, we are aſſured, or prieſts of *Buddha*, have been found ſettled in *Siberia;* but it can hardly be doubted, that *Lamas* had travelled thither from *Tibet*, whence it is more than probable, that the religion of the *Buddha's* was imported into Southern Chineſe Tartary; ſince we know, that rolls of *Tibetian* writing have been brought even from the borders of the *Caſpian*. The complexion of *Buddha* himſelf, which, according to the Hindus, (6) was between *white* and *ruddy*, would perhaps have convinced M. Bailly, had he known the Indian tradition, *that the laſt*

great

great legiſlator and god of the Eaſt was a *Tartar;** but the Chineſe conſider him as a native of India: the Brahmins inſiſt, that he was born in *Gayà;* and many reaſons may lead us to ſuſpect, that his religion was carried from the Weſt, and the South, to thoſe eaſtern and northern countries, in which it prevails."

"We are told by Abúlghazi, that the primitive religion of human nature, or the pure adoration of One Creator, prevailed in Tartary, during the firſt generations from *Jafet* (Japhet), but was extinct before the birth of *Oghúz*, who reſtored it in his dominions: (7) that, ſome ages after, the Monguls and Tartars relapſed into groſs idolatry, but that *Chengiz* was a theiſt." (Aſ. Reſ. Vol. I.)

REMARKS.

This extract from my late and learned friend's works contributes to illuſtrate and explain the ancient hiſtory of Ireland. On this ſubject, I had often the pleaſure of converſing with Sir William, before he departed for India, and of a conſtant correſpondence with him, while in India, to the time of his death. He was clearly of opinion, that *Perſia* was the centre of population of the Weſtern world; and he gave great credit to the *Saxon Chronicle*, which brings the firſt inhabitants of

* He is called *Budh dearg*, that is, ruddy Budh, in Iriſh mythology.

of theſe iſlands from *Armenia*. This perfectly correſponded with my own ideas; and, encouraged by ſo good a judge, I publiſhed a Vindication of the ancient Hiſtory of Ireland, in 1786, which reached Sir William the following year; and in 1792 appeared the firſt volume of the Aſiatic Reſearches, from whence I made the foregoing extract.*

In this Vindication, is an extract from an Iriſh manuſcript on vellum, apparently 700 years old, (now in the library of Trinity College,) importing that the Dedanite colony (of Chaldæa) introduced the following deities among them; firſt, reciting the genealogy of the Dedanites from *Cuſh*, the ſon of *Ham*, viz.

Noah,
Cham,
Cuſh,
Fedel,
Peleſt,
Ephice,
Uceat,
Sadhal,
So-puirneach.

Imaginary

Here the ſixth ſon of *Cuſh*, who, according to Scripture, was *Nimrod*, is called *So-puirneach*, that is,

* Sir William read the Vindication twice with great pleaſure, and differed from me in few ſentiments, chiefly etymological. Sir William was never guilty of hypocritical or unmeaning adulation.

is, the *mighty hunter;* and ſo he is named in the old Perſian, viz. پیرانه *piranah*, a word not now to be found in any of the Iriſh dictionaries, a ſtrong confirmation, that the *Tuatha Dadan*, or Haruſpices, or Magi of *Dedan*, were Chaldæans, who ſettled about *Oman* on the Perſian gulph; they are mentioned as the next colony to the *Fir d'Oman*, or the men of Oman, that united with our *Indo-Scythæ*. Then follow the deities introduced by theſe Chaldæans, viz.

As iat ſo ſios, Maihe Tuatha Dadan, i. e. here follows the *Maihe's* of the Magi of Dedan. In the Sanſcrit, *Maha* implies great. "Among the *Puranas*, and of ſuperior eſtimation to the reſt, is ranked the *Maha-Barut*, or the genealogy and hiſtory of the houſe of *Bhaurut*, ſo called from *Bhurrut*, its founder—the epithet *maha*, or great, being prefixed, in token of diſtinction." (Haſtings and Butler's Horæ Biblicæ, Vol. II. p. 121.)

Hindooſtane, *muha*, eminent; whence *Muharaj*, the great prince. (Gilchriſt, Hind. Dict.)

In this liſt of deities is *Budh-dearg*, or *Ruddy* Budh; and *Seacha-ſo craobh dearg*, the famous Seacha of the *ruddy* branch or family, which correſponds with the Hindu deſcription of *Budh*. (See N° 6, in the foregoing extract.) *La Croze* and *Father Georgius*, in his Alphabetum Tibetanum, aſſert, that *Seacha* was the ſame as *Budh*. "*Xacæ nominis origo a Saca Babyloniorum et Perſarum numine repetenda. Tibetanorum litera ſcribitur* SACHIA, *quod idem eſt cum Sechia Sinenſium.*"

ſium." (Alp. Tib. p. 21.) Budh was a Tartar. (See Art. 6.)

Luam or *Laam*, in Iriſh, is a prieſt; and this is the *Lama* of the Tibetans. The Lamas travelled from Tibet to Siberia, and had ſettled on the Caſpian ſea. (Art. 5.)

Sir William denies, that the northern Tartars had the uſe of letters; but the ſouthern Tartars of Khata he allows had. (Art. 3.) *Oghuz*, he ſays, according to Tartarian hiſtory, lived 4000 years before *Chengiz Khan*, who was born in 1164; that is, Oghuz lived 2836 before our æra: that the pure adoration of one Creator prevailed in Tartary, during the firſt generations from Japhet, but was extinct before the birth of *Oghuz*, who reſtored it in his dominions. (Art. 6, 7.) The ancient Iriſh eſteem *Oghuz* not only the reformer of their religion, but of their language; and, if I miſtake not, he is the *Ogam* of the Iriſh, and the *Ogmius* of the Gauls, and the *Ogyges* of the Greeks; for the Tartar hiſtorian makes him the grandſon of *Mogul Khan*, the immediate deſcendant of *Japhet*, through the line of *Gog* and *Magog*, which reaches nearly up to the Noachic deluge, as Mr. Maurice juſtly obſerves.

The book of Ogam is ſtiled by the Iriſh, *Uraiceacht na n'Ogus.* It is a *Syro-Arabic* title, tranſlated by Lhwyd, *An Accidence or Primer*—by O'Brien, *A Book for the Education of Youth*—by Shaw, *Rudiments of Education.* Arab. كاقية *kaket.* Tractatus de verborum conjugatione Gram-

matica dicta. (Reland.) *Caicitta* litera. (Malabar.) "*Urai*, les Arabes ſe ſervent de ce mot, qui eſt tirè du *Chaldaique*, et du *Syriaque*, *Ouraia* et *Ouraio*, pour ſignifier un maitre ou docteur de la premiere claſſe: tels qu'ont été Edris, Hermes," &c. (D'Herbelot.) Hence *Uraiceacht*. It is alſo named *Uraiceacht na Gaois*, as if it was the *Geez* language of Ethiopia. "A language," ſays Mr. Bruce, "exceedingly harſh and unharmonious. It is full of theſe two letters, D and T, on which an accent is put, that nearly reſembles ſtammering. Conſidering the ſmall extent of ſea, that divides this country from Arabia, we are not to wonder, that it has great affinity to the Arabic." Let the Iriſh antiquary reflect, that the *Geez* is the language of Egyptian Thebes: that *Ogham*, or Ogmius, otherwiſe *Sóm*, is ſaid to be the author of the *Uraiceacht;* and, that he was *Don Tebi*, a Theban chief; and, that he was alſo called *Conn feol*. (See Collect. Vol. V. p. 59.) *Sóm* is the Egyptian name of Hercules. In Iriſh mythology, he preſided over trees, ſhrubs, &c. and hence named each letter after ſome tree. N. B. The letters of the Hebrew alphabet are alſo the names of trees. *Sóm*, in Brahminical mythology, preſides over trees, ſhrubs, &c. The Iriſh point the D and the T, and then the firſt is pronounced like Y, and the latter is not at all pronounced; it is generally added to prolong a preceding vowel.

(8) Sir William then proceeds. "As to the laws of *Zamolxis*, concerning whom we know as little

little as of the Scythian *Deucalion*, or of *Abaris* the Hyperborean, and to whoſe ſtory even Herodotus gave no credit, I lament for many reaſons, that, if ever they exiſted, they have not been preſerved. It is *certain*, that a ſyſtem of laws, called JASAC,(9) has been celebrated in Tartary ſince the time of *Chengiz*, who is ſaid to have *republiſhed* them in his empire, as his inſtitutions were afterwards adapted and enforced by *Taimur;* but they ſeem to have been a common or traditionary law, and were probably not reduced into writing till *Chengiz* (born in 1164) had conquered a nation, who were able to write."

yacsa

yasc

REMARKS.

D'Herbelot calls theſe laws JASSA: "It is," ſays he, "the name of a code of laws, eſtabliſhed by *Ilmingè Khan*, eldeſt ſon of *Turc*, ſon of *Japhet;* it is the name of a code of laws the *Monguls* and *Tartars* call the fundamental laws of the religion and ſtate, which they obſerved till the introduction of Mahometaniſm." (D'Herbelot at Ilmingè.) Dupuis names this code *Jaſade*, "a word," ſays he, "with the *Indians north of Indoſtan*, ſignifying a municipal code, *(une code famille,)* which, they ſay, they received from *Turc*, ſon of *Japhet.*" (Dupuis, Legislation Orientale.)

Mirkhond and *Khondemeer*, two Arabian authors, inform us, "that the laws made by

Turc are named *Jaſſa* and *Jaſſac*, by the Moguls; and theſe laws were *renewed* and augmented by *Ginghiz Khan*. All who commit crimes againſt theſe laws, are ſaid to have fallen into the *Jaſſa*, (this is the mode of ſpeech,) and are puniſhed either by death or whipping."

Punico Malteſe *Ghuſcia*, Ch. גזרא *gazi-ra*, decretum, ſtatutum, deciſio, ſententia.

(9) There is not an Iriſh ſchool-boy, that ever looked into the hiſtory of his country, that does not know that *Geaſa* or *Geaſadh*, is the name uſed for the laws of religion and ſtate; and it is to be found in the common dictionaries. "*Geaſa na Tamhra*, the laws and cuſtoms of Tara, where all religious and ſtate matters were ſettled at the triennial meetings." (O'Brien.) *Ealga Geaſa Tamhra*, the excellent written Code of Tara. *Inis Ealga*, the noble iſland (Ireland). *Brien ealga*, *ealga boigh*, the noble Brien, the excellent warrior. Here we have another well known Tartar word الغ *Alg*. magnus, Tartaricum puto, (Golius.) inde *Olug beg*, i. e. magnus dominus. Perſ. ULUGH, powerful, great, a Tartar word. "*Ullugh beig*, a great prince or lord; name of a king of Parthia and India, grandſon of Tamerlane." (Richardſon. Perſ. Dict.) *Beg* is a prince in Iriſh, as we ſhall ſhew hereafter. *Coiſire*, "(Coiſhire,) a jury of twelve," (Shaw. Ir. Dict.) this I think a Tartar word alſo. *Cucheri*, a court of juſtice, (Anquetil. Legiſ. Ori.) which comes near the Arabic قصر *kuzrè*, a tribunal.

Theſe

Theſe meetings of the ſtates were named *Naaſteighan*, and *Curailte*, explained by *Mordail* or *Maordail*,* a meeting of the nobles, as *Mordail Droma ceit*, the parliament of *Dromkit*. (O'Brien.) "Naas was anciently the reſidence of the kings of Leinſter. Here the ſtates of that province aſſembled, during the 6th, 7th, and 8th centuries, after the *Naaſteighan* of *Carmen* had been anathematized by the Chriſtian clergy." (Seward's Top. Hib. at Naas and Carmen.)

Naaſteighund in Iriſh, and نص تغند *Neſteghund* in Arabick, ſignify *a meeting of the nobles*, and *Curailte*, in Iriſh, ſignifies the houſe of nobles, or the deed or action of the nobles, from *Cuir*, a noble, pl. *Cuirith*; whence *Cean Cuirith*, the *Khán* or officer of rank. It is the Chaldaic חור *chur*, nobilis; and from *Cuirith* comes the Spaniſh *Cortes*, the ſtates; and hence, in Arabick, قوريلتي *kourilte*, a parliament, a word of Tartar origin, ſays Richardſon. قورلتان *Kouraltan*, magnus conventus (Caſtel.); and hence the Iriſh *Cuirt*, i. e. *Cuir-ti*, a palace, the houſe of a noble; and the Engliſh *Court*, a palace, the reſidence of the royal family.

Duan is another word in Iriſh, ſynonimous to Curailte and Naaſteghund, whence *Duan-arteach*, a ſenator;

* Hence *Daile* ſignifies empire, monarchy, dominion, power, and is the ſame as دولة *dowlet*, in Perſian; from this word is *Dailcamh*, in Iriſh, the king's purveyor, and *Dail*, a decree, an ordinance of the ſtate. See Riogdaile, Coimhdale, Arddaile, in the Iriſh dictionaries.

a ſenator; *Duan gaois*, policy; *Duan gliocas*, the ſame; Ar. and Perſ. ديوان *diwan*, a tribunal of juſtice, a royal court, a council of ſtate, a ſenate.

At theſe *Naaſteighunds*, the law was *tara*, i. e. תור *tor*, explorata, ſcrutata, and then *tamara*, i. e. طمر *tamara*, i. e. ſcripta in volumine, and, at length, promulgated as the ſtanding law, or *Tara*, *Tora*, i. e. תורה *tora*, the law, the rule; and hence, the place of meeting was named *Tambar*, and *Tara*.

The code was, in general, named *Fenecas*, and *Seanacas*, from the Chaldee פנקס *phenicas*, codex, and *Cas*, a hiſtory. *Sanna* Phœnicibus idem fuit quod Arabibus *Sunna*, i. e. *Lex*, *Jus canonicum*. (Bochart.) Ar. قص *keſs*, hiſtoria; *Sunna-keſs*.

It was alſo entitled *Breith-amhan*, or, the ſacred covenant; and, corruptly, by the Engliſh, *Brehon* laws. *Aman*, in the above compound, is a word of importance, that has been overlooked by the Iriſh gloſſariſts. It is the old Scythian *Haman*, ſignifying conſecration, religious uſage, ſacred, &c. (Baumgarten. Rem. on Engl. Univ. Hiſt. Vol. II. p. 121. See Collect. Vol. VI. p. 125.) It enters into many compounds; as, *Cad-aman*, the ſacred fire, a name for *Beil-tine*, or May; *Duile-aman*, God; *File-aman*, a prieſt, &c. &c. &c. Ch. אמונה *amona*, fides, religio; quâ quis Deum colit, complectitur, et reveretur: hence, the Latin *flamen*, a prieſt; an order of prieſts introduced by *Numa*, ſo called from the Phœnician and old Iriſh

Iriſh *Fil*, as explained in Vol. VI., and not for having their head bound, *filo*, as Varro has it: but in *Breithamhan*, a judge, the laſt ſyllable has a different meaning; *Amain*, i. e. *oifigeadh*, an officer of ſtate; in Arabic *amin*, i. e. faithful: it is an epithet given to governors and intendants of ſtrong places. The Turks pronounce it *emin*, and underſtand by this title, "*celui qui adminiſtre les fermes, et les revenus du Grand Seigneur.*" (D'Herbelot.) *Amin*, an officer of the finances in the adminiſtration of the *Aldees* of Indoſtan. (Anquetil. Leg. Orient. p. 257.) And probably this word enters the name *Phear-aman*, the ſon of *Budh*, in Iriſh mythology.

I ſhall not trouble the reader with the whole detail of the mythology of our *Tuatha Dedan* colony of Chaldæa, as I have explained the liſt at large in my *Vindication*, and here take notice of a few only, that ſeem to explain the mythology of the Brahmins of India, whoſe ſyſtem of religion, Sir Wm. Jones is of opinion, originated in Chaldæa; an opinion, that ſtands verified by our Iriſh records.

Phearaman is there ſaid to be the ſon of *Budh dearg*, or ruddy Budh.

Then follows *Ill-breac Eaſa Ruid*, the ever-bleſſed *Ruid* of Torrents.

Uar, Jurca, Juircatha, clann Tuireann big reann; Uar, Jurca, and Juircatha, of the little diviſions of *Tuireann*, or *Touran*.

Uar

Uar was the name of *Brien* deſcended of the *Tuireanns*, and *Aile an Touran*, i. e. Aile the Touranian, was one of *Finn's* generals. *Phearaman* is undoubtedly the *Paraman* of the *Brahmans*. " J'ai remarquè que les Brames aimaient à etre appellés *Paramanes*, par reſpect pour la mémoire de leurs anceſtres qui portoient ce nom." (Bailly, Lettr. ſur les Sciences.) Gebelin alſo takes notice of this name, and quotes Pauſanias, " Pauſanias nous dit, que *Mercure*, le même que *Butta* ou *Budda*, un des fondateurs de la doctrine des *Paramanes* ou *Brames*, eſt appellé *Parammon*. (Hiſt. du Calendrier, Pref. p. 14.)

(10) Sir Wm. Jones in ſome meaſure accounts for this mythology being common to our Indo-Scythians, by *Lamas* travelling to *Siberia*, and to the borders of the *Caſpian*. Mr. Wilford is more particular: he tells us, that there are *Hindus* ſtill living on the borders of the Caſpian; that there is a place of Hindu worſhip at *Baharein*, (El Katif,) and another at *Aſtrachan*, where the Hindus, who live there, worſhip the *Volga*, under the name of *Surya-muchi-Ganga*. That there are ſtill many Hindus diſperſed through that immenſe country: they are known to the Muſſulmans; and they paſs for *Guebris*, as they call them, or *Parſis*. (Aſ. Reſ. Vol. IV. p. 394. Ed. 8vo.)

Ill-breac Eaſa-Ruid, the ever-bleſſed *Ruad* of torrents or cataracts. *Ruad*, in the Iriſh mythology, was the deity preſiding over waters. The great

great flood of *Noah*, they ſay, was perfected by *Ruad*. *Dile Ruaid*, Noah's flood. (Shaw's Dict.) *Eaſar Ruaid*, the cataract of *Ruad*, the name of the great fall of water at Ballyſhannon. *Ruadh boine*, flood water. (Shaw.) *Boine* in Iriſh, and بين *bin*, in Arabic, a tract of country. *Ruad ſabhron*, the overflowing of the marches or boundaries; for *ſabhron* or *ſabhrann*, ſays the late Mr. C. O'Connor, ſignifies a mearing or boundary. Ex. gr. *Sabhronna Eirin ar dho edir Conn agus Eoghantaileach*. Ireland was divided into two parts, between Conn and Eogan; and hence, ſays he, the river *Severn*, in England.

Ruad was a Chaldæan deity, preſiding over waters. רדא *Ruda*, nomen angeli pluviis et irrigationis terræ præfecti. (Buxtorf. Lex. Chald.)

In like manner, *Ruach*, the deity of blighting winds, was common to both Iriſh and Chaldees. *Gaoth-ruach*, in Iriſh, a blighting wind. Ch. רוח *Rouach*, demon. "Ventus malignus, qui vaſtat ſata tempore meſſis. Spiritus immundus." (Buxt.) The giant *Rœchius*, that preſided over winds, was adopted by the Greeks from our *Ruach*.

And here I ſhall add another Chaldæan deity, unnoticed by the Iriſh poets, as the preceding have been; I mean *Loile*, the deity preſiding over conception and birth, whence *Loil-geoh*, a cow juſt calved; לילה *laielah*, angeli nomen, qui conceptioni præpoſitus eſt. (Caſt.) Angeli illius, qui conceptioni præfectus eſt, *Lailah* nomen eſt. Is accipit guttam, eamque ſiſtit coram Deo et dicit:

Domine

Domine mundi, gutta iſta quidnam erit? fortis an debilis? ſapiens aut ſtultus? &c. &c. (Buxtorf from Nidda and Jalkut.)

Mr. Maurice, from Sir Wm. Jones and other authors, is ſtill more ſatisfactory, as to the connexion of our *Indo-Scythæ* with the *Brahmins*. In reply to the mad and unſupported aſſertions of D'Ancarville and Bailly, that all ſciences originated with the *Northern* Scythians, he ſays, (11) "The ſyſtem of D'Ancarville, at firſt, ſurprized and dazzled his readers, but, at preſent, has few advocates, ſince whatever himſelf and Bailly have aſſerted concerning the ſciences, eſpecially the aſtronomy of the *ancient Scythians*, is now known to be true only of a northern race of *Brahmins*, ſituated near the great range of *Caucaſus*. Theſe Brahmins, originally emigrating from the grand ſchool of the *Chaldæan Magi*, at Babylon, carried with them letters and the arts northwards, as far as the borders of the *Caſpian* and *Euxine;* and mingling afterwards with the learned colony of Egyptians, eſtabliſhed at *Colchis*, diffuſed the hallowed flame of ſcience, and cauſed it for ages to flouriſh through all the provinces adjoining on the north and eaſt, to Iran or Perſia, Bactria, Media, Sogdiana, Tibet, and Cathaia. If they are to be denominated *Scythians*, their proper name ſhould be INDO-SCYTHIANS: but theſe are, in every reſpect, far different from the ſavage *Hyperborean* race, alluded to by Bailly and D'Ancarville, who tenant the dreary wilds of *Siberia*, in the latitude of

of Solinginſkoi, near the 60th degree of northern latitude."

The author then relates the conqueſt of *Media* by theſe Indo-Scythians, as well as the greater part of Upper Aſia, including the region of *India* bordering on the *Sind*. A conſiderable part of their army broke into Paleſtine, and ſeized upon the diſtrict of *Bethſan*, on the river Jordan, where they ſettled; and that city was thenceforth called from them *Scythopolis*.*

"From this new poſſeſſion, however, they were afterwards expelled by *Nebuchadnezzar*, when he ravaged this part of Syria.† The Scythians, being thus precipitately driven away through every outlet of the Median empire, endeavoured to obtain a ſettlement in the neighbouring regions: ſome of them entered into the armies of the king of Babylon, and were afterwards inſtrumental to the ſubjugation of *Tyre* and of *Egypt*: others fled towards the coaſts of the Mediterranean;‡ whence, according

* We ſhall hereafter find, that ſome remained in Bethſan 500 years after this routing.

† Here they were famous for their *Ccriom-charbads*, or war chariots, as we learn from Scripture; a name perfectly Chaldæan. חרם *chrem*, War.—*Griom-charbad*, currus falcatus. (Shaw's Gael. Dict.)

‡ It appears from Iriſh hiſtory, that a body of our Scythæ were in Tyre, and eſcaped by ſea, with *Ithobal* the governor, to Spain and to Ireland, where he was ſlain by the natives, and thrown into the ſea; as had been predicted by the prophet Ezekiel. (See my Vindication, p. 303.)

ing to the probable hypothesis of the indefatigable explorer of Hibernian antiquities,* they emigrated towards the Western islands of Europe, their very name being preserved to this day in *Scotia* or *Scuthia*, equally applied in ancient times to Ireland and Scotland: but the greatest part marched northwards, to their own proper domain."

"It must be observed, that although the monarchs of *Iran* and *Touran* were perpetually engaged in hostilities, they were descended from the same *primordial stock*, and fought, therefore, with the embittered animosity of relations engaged in contests.† This affinity, not generally known or attended to, added to an incorrect idea of the limits of the two countries, has been the occasion of much confusion in the historical accounts of this period, and of this part of Asia; since many of the conquests of the *Transoxan* monarchs in India have been assigned to the *Persians*, and the honour of some of the atchievements of the *Persians*, with equal injustice, has been conferred on the sovereigns of *Touran*." (Maurice. Hist. of Hindoostan.)

REMARKS.

Of the emigration of these Indo-Scythians westward, that is into Spain, the Jewish history bears record.

* The author of this essay.

† That the Coti of Irish history were the Cuthi, or old Persians, appears in almost every page of Irish history. On this basis I have rested all my efforts, in support of the authenticity of Irish history.

record. *Sedor Ollin* mentions an old cuſtom prevailing amongſt the Jews, of celebrating a great feaſt on the 15th and 16th day of *Niſan*, for the expulſion of the *Magogian Scythians* from *Bethſan* by Maccabeus; for, ſays he, they were ſo very powerful, that neither Joſhua, David, nor Solomon could ever extirpate them: upon which *the Scythopclitans retired to Greece, and ſome very far diſtant weſtern countries, with which they had always kept up a correſpondence.* In the ſeventeenth chapter of Joſhua and ſixteenth verſe, the Scythopolians of Bethſan are called *Canaanites*, for they were *merchants.* We find no account of their expulſion in Maccabeus. In ch. xii. verſe 29, of ſaid book, it is ſaid, that Judas ſpared the Scythopolians of Bethſan, becauſe they had dwelt lovingly with the Jews: this was 164 years before Chriſt. The great routing of them from Bethſan was by Nebuchadnezzar, 607 B. C.

The Brahminical mythology may have been introduced among our Indo-Scythæ, as Mr. Maurice thinks, or Mr. Wilford and Sir Wm. Jones have related, (10) by *Tibetan* Lamas travelling into Siberia, or by *Brahmans* ſettling on the *Caſpian;* but I rather think it was introduced by the colony of *Dedánites* from *Chaldæa*, as related in Iriſh hiſtory; for, according to Sir William Jones, all the Brahminical mythology *originated* in Chaldæa.

The old Arabian authors inſiſt on theſe *Dedánites* having been originally *Hindús;* the ſimilarity of

of religious ceremonies may have led them to think ſo.

It is certain, that the religion of *Budh* was eſtabliſhed with the Pagan Iriſh, and that the names of a great many of the *Brahmanical* deities are to be found in the mythology of the Iriſh; a liſt of which I have given in my Vindication, and repeated partly in the ſixth volume of my Collectanea.

The Indians have a town called *Budhapadi*, or the town of Budh. The Iriſh had *Buta-ſan*, or the altar or temple of *Buta* or *Budh*, now *Buttavant*, in the county of Corke. *Budh*, in Iriſh and Sanſcrit, means wiſe, ſkilful; and his other name, *Seacha* or *Seagha*, means crafty, cunning, ingenious, in both languages.

"The next deity in order among the celeſtial gods of India," ſays Fr. Paolino, "is *Budha*, that is, the intelligent, the vigilant, the crafty, the acute. He is ſuppoſed to be a boſom friend of *Shiva*, and ſupplies the place of his private ſecretary. This office has been conferred on him by the Indian mythologiſts: becauſe, according to their ideas, each planet is governed by a particular genius; and becauſe *Budha* repreſents *Mercury*, which is neareſt the ſun. This god is ſaid to have been the author of a great many books, and to have invented arithmetic, the art of writing, geometry, aſtronomy, and, in ſhort, all thoſe ſciences, which have been cultivated and improved by the induſtry of man. The opinion of thoſe, who conſider him as having been really a writer,

writer, a king, and a legiſlator, is ridiculous." (Voyage to E. Indies, Book II. ch. vii.)

The fourth day of the Indian week is dedicated to *Budha*. In Iriſh we do not find *Dia Budh*, but we find *Dia Tait*, Thoth's day, in all the ancient Iriſh gloſſaries. By the Egyptians, the fourth day was dedicated to *Thoth*. This *Thoth*, and the *Butta* of the Indians, appear to be one and the ſame perſonage. (Bailly to Voltaire, Letter III.)

The Iriſh name of Wedneſday, (the fourth day, conſecrated to *Budh* in India,) is at preſent named *Cad-aoine*, the ſacred faſt, (in honour of *Budh* or Thoth,)—and Friday, a faſt introduced by Chriſtians, is named *Dia-aoine*, and *Là-aoine*, i. e. faſt day; and Thurſday is named *La eidir-dha-aoine*, the day between two faſts: which ſhews that they obſerved *Budh-day* after Chriſtianity was introduced; as they do ſtill keep the pagan feſtival of *All-hallow-eve*, by the name of *Oidche Aoni*, or Ouna, i. e. the Night of Affliction; for *Aoine* ſignifies a faſt and affliction, and is of Chaldaic origin. Ch. עני *ani*, *Oni*, jejunium, afflictio. *Dia Aoine*, i. e. *Dia Nain*, i. e. dies Veneris. *Anbuil ro bo mater dea*, as ſhe was the mother goddeſs, (Cormac.) which is the old Perſian *Nanè*. Vocem Perſicam *Nanè*, quæ matrem notat, (Reland)* and

* For when the leader was come into Perſia, and the army with him, that ſeemed invincible, they were ſlain in the temple of *Nania*, by the deceit of Nania's prieſts. (2 Maccabees,

and the *Nini-ſo*, or Summus *Nini*, of the Chineſe; "Divinitè Chinoiſe qui preſide à la *voluptè*." (Dict. des Cultes.) In fact, we cannot turn our eyes on any part of the ancient hiſtory or mythology of Ireland, that we do not find a parallel in Aſiatic hiſtory, and a proof, that all originated in Chaldæa, or with the Chaldæans.

So *Oin-id*, the يد *yd*, or anniverſary of affliction, is the name of *Shrove* Tueſday, the day of confeſſion and affliction, as the old Saxon word imports. The *Malabars* celebrate a feaſt of mourning and bewailing in the month of Auguſt, which they likewiſe name *Ona*, in which they deplore the loſs of the golden age, and ſing the deſcent of a god, that brought on the earth poverty, adverſity, and all evils. On which M. Boulanger obſerves, "ONI *en Hebreu ſignifie douleur*," *affliction*. (I.'Antiq. devoilée, T. II. p. 188.) If we credit *Aulus Gellius*, every religious ceremony was a ſcene of grief with the Romans. "*Religioſi dies dicuntur triſte omine infames.—Dies religioſi dicti ſunt, quod propter ominis diritatem relinquimus.*" (Lib. IV. c. 9.)

Aulus Gellius muſt be wrong, for ſeveral of their religious anniverſaries were days of feſtivity: ſuch was the 25th of December, ſacred to the invincible ſun, as the emperor *Julian* informs us in his fourth harangue; and ſuch was the *La Nollad*

Maccabees, ch. i. v. 13.) And hence the Iriſh *Nainn* or *Naing*, a mother.

Nollad Aois, alias, *Là Nollad Mithr* of the Iriſh, i. e. the birth-day of *Mithras*, or the ſun, contrary to the *Là Taim-aois*, or the day of the ſun's death, at the winter ſolſtice, on 22d December: the latter was a day of lamentation; the former a day of feſtivity and rejoicing, when they ſacrificed *Nargal*, the cock of Aurora.

Here we have the weeping and bewailing for *Tammuz*, mentioned in Scripture, and the rejoicing of the twenty-five prieſts, turned towards the Eaſt. (Ezek. c. iv. 14.) And the men of *Cuth* made *Nargal*. (2 Kings xvii. 30.) *Eire aros a Niorgal*, let the huſbandman riſe at the crowing of Nargal, the cock of Aurora. This adage, preſerved by O'Clery in his ſmall lexicon of hard or obſolete words, is of more value to Iriſh hiſtory, than all Keating or Mc. Curtin have written: it indubitably ſhews, that the *Coti*, as the old Iriſh called themſelves, were deſcended of the *Cuthi*, or ancient Perſians: and it is a convincing proof, that the learned Bryant was right, in calling them *Indo-Scythæ*. "The region called *Colchis*," ſays he, "was one of the moſt ancient colonies of the *Cuthi*, and the Colchians are no other than the Indo-Scythæ." Οι δε Καλχοι Ινδικοι Σκυθαι εισιν, ſays the Scholiaſt on Lycophron; and the Scholiaſt upon Pindar calls them Scythæ alſo.

The marriage of the ſun and moon our Coti certainly learned in India. "The god *Chandra* or *Lunus*, having loſt his ſex in India, became *Chandri* or Luna, who concealed herſelf near the

lakes

lakes of the Nile. She was there viſited by the ſun, and by him had a numerous progeny, called *Pulindar*, from Pulina, a ſand-bank or iſlet, who dwelt near the rivers, that ran from thoſe mountains, and acknowledged no other ruling power but the ſun and the moon." (Wilford on Egypt and the Nile. Aſ. Reſ. Vol. III.)

The *Oin-id*, or anniverſary of lamentation for the dead, was kept by the Iriſh, on the eve of *Là Saman*, the day of Saman, the judge of hell, on the firſt of November. The Chriſtian fathers judiciouſly placed the faſt of All-ſaints and All-ſouls on that and the following day; as they did the birth of *Chriſt*, the Sun of Righteouſneſs, on the 25th of December, the birth or regeneration of *Mithràs*, when *Nargal* was again ſacrificed; and this day is ſaid to be a cock-ſtride longer than the day of ſolſtice.

"La fête de Noel a été ſubſtituée à une fête payenne ſous le nom de la naiſſance de Mithras." (Boulanger, Vol. I. p. 124.) "Auſſi les payens ne balancerent pas à changer leur fêtes phyſiques et défigurées par des ſymboles devenus intelligibles, et dont on ne pouvoit plus que rougir, à les changer, dis-je, contre les fêtes commemoratives et conſolantes du Chriſtianiſme." (Gebelin. Hiſt. du Calend. p. 285.)

On the eve of *Là Nollad Mithr*, (or the birth-day of Mithras,) named *Mathair Oidhche*, the mother night, but probably more correctly *Mithr Oidhche*, our Coti, or ancient Iriſh, began their *Nua-rith*,

Nua-rith, or new reckoning, (and the Perſians their نو روز *neu rooz*, or new-year's day,) and then commenced January, or, as it was called, and is ſtill named, *Ceud mios Bli-aghan*, that is, the firſt month of the cycle of Belus. P. گاهان *ghahan*, tempora. (Hyde.) And this is the reaſon, that the Iriſh lexiconiſts, in tranſlating the names of the months, always mention part of one and part of the next, Mi Juin, *part of June and of July*, &c. for their anceſtors began each month ſix days earlier than the Julian reckoning.

The 1ſt, 8th, 15th, and 23d days, were the *Saboide*, or feſtival of *Sab*, the ſun. The old Perſians had the ſame, which Hyde calls the *Sabbaths* of the Magi. The Egyptians and Chaldæans diſtinguiſhed weeks from the moſt early times; and, what is extraordinary, the Peruvians did not forget this way of reckoning, for they count by weeks alſo.

The Saxons came to Ireland for inſtruction: here they learned aſtronomy and navigation, and here they borrowed their *Modra nect*, or mother night, by which name they called the eve of the 25th of December. Scaliger was wrong in ſuppoſing this mode of reckoning originated with them. "The eve of the 25th of December," ſays he, "they called *Modre nect*, the mother of nights; therefore, they had a perfect year, conformable to the ſolar of 365 days and 6 hours, or they could not always have commenced with the ſame day: all wiſdom, and all ſcience, was not

then concentrated in the Eaſt, and with the Chaldæans; and they, that Rome called barbarians, were leſs ſo, in this reſpect, than the Romans themſelves."*

Aulus Gellius has led me to a long digreſſion, which ſhould have been preſerved for the Aſtronomy of the ancient Iriſh, a publication propoſed for a future day.

The Iriſh antiquary, deſirous of comparing the mythology of the pagan Iriſh with that of the Indians, muſt not confine himſelf to Engliſh authors, but take the great range of foreign writers, who have viſited that part of the world. But for M. Sonnerat, we had known nothing of the aquatick deity *Dearg*, or of *St. Shannon*, common to the old Iriſh and the Indians. In like manner, the old pagan Iriſh name for God, viz. *Ti-nior*, or the great circle, which we find engraved on ſo many altars, who was, as they expreſſed themſelves, *Toſach gan toſach*, a Beginning without beginning or end, is alſo of Indian origin.

"The idolatrous Indians," ſays a Portugueze miſſionary, "whom we call gentiles, all agree and confeſs, that there is a God; but ſome believe, that he is the *Air*, others the *Sun*, others dreſſed *Rice*, ready for food, becauſe it is the means of preſerving

* The Greeks called this, the triple night; and on this night they placed the birth of Hercules. The Egyptians called it the birth of *Oſiris*, and the Romans conſecrated the day to the *Invincible Sun*.

preſerving life and health; ſtill theſe rice-worſhippers acknowledge another god, whom they call *Parama Bruma*, which ſignifies moſt ſublime and excellent ſcience, and they ſay our letter O is this God; that is to ſay, they repreſent him by this ſymbol or hieroglyphick; and they believe that thoſe, who are happy enough to pronounce this letter in their dying moments, infallibly go to heaven." (Traité de la Religion des Gentils Orientaux, écrit par un Portugais demeurè fort long temps dans les Indes Orientales, traduit par Monſ. Dellon, 12mo. à Cologne, 1709. See alſo Journal des Sçavans, Sept. 1709.)

F. Paolino da San Bartolomeo, ch. vii. gives us alſo an account of theſe *Rice-worſhippers*. "Though the Brahmins teach there exiſts one God, who is almighty, incorporeal, and pure ſpirit, it muſt be confeſſed, that there are men alſo in India ſo ſtupid and blind, as to believe the Deity to be a being, that conſiſts of ſeveral parts, and whom they conſequently worſhip as their god; the ſun, the atmoſphere, water, and even the *rice*, which ſerves them as nouriſhment—but where is the country in the world, in which there are not fools!*

No

* That impious French philoſopher, *La Harpe*, the aſſociate of Voltaire, D'Alembert, and Condorcet, has argued much in the ſame manner of the Chriſtian religion. "It is," ſays he, "in the myſteries, that we find the ſtumbling block, which lies in the way of us unbelievers. *Original*

No ſuch inconſiſtencies exiſted in the mythology of the pagan Iriſh; the circle was not an improper emblem of that Being, who is *teſach gan teſach*, i. e. without beginning, without end. They worſhipped God by the epithet of *Crom-cruaghoir*, or the great Creator, which is the كرم كروكر *Kerum kerugher* of the Perſians; an attribute of God, ſays Dr. Richardſon.

Crom is an Iriſh and Punic word, ſignifying great, and always applied to God. Punico-Malteſe *Karim*, magnus, liberalis. *Allah-karim*, Deus eſt magnus vel liberalis. (Lexic. Malitenſe—Latino, à Vaſſelli.) Ar. كرم *karem*, generoſity, liberality, nobleneſs, grandeur, magnificence, grace, favour, clemency, courteſy, goodneſs, kindneſs, benignity. And hence the *Crom* of the Iriſh. *Crom-leach*, the flame, blaze, or altar of God; a name ſo common in Ireland for every pagan altar. Ar. لياق *leiak*, flamma.

CHAP.

nal ſin, a world condemned for the ſin of one man—the *incarnation*, a God who deſcends to be made man—the *paſſion*, a God who dies on the croſs—the *euchariſt*, a God who becomes our food:—in theſe things behold the obſtacle to the human mind, and that which revolts reaſon, becauſe nothing is more natural to man than to take pride for reaſon." (Silologue de M. La Harpe.)

CHAP. II.

FURTHER PROOF OF THE COTI OF IRISH HISTORY BEING THE CUTHI OR ANCIENT PERSIANS.—BRAHMINICAL AND IRISH MYTHOLOGY COMPARED.—PROVED TO BE THE SAME.

"THE religion of *Zoroaſter* and the *Perſians*," ſays Sir Iſaac Newton, "was drawn in part from the *Chaldæans*, and in part from that of the ancient *Brachmans*. In Euſebius there is a paſſage attributed to *Zoroaſter*, ſignifying, that God is firſt, or chief, incorruptible, eternal, without beginning, indiviſible, all goodneſs and wiſdom, the father of laws, equity, and juſtice; his own proper maſter, the only real Being, perfect, wiſe, and the only author of nature. This," adds Sir Iſaac, "was the ancient God of the *Magi of Perſia*: they worſhipped him, *preſerving a perpetual fire for ſacrifice on an altar in the centre of a circular intrenchment;* but, ſoon after, they abandoned the worſhip of this eternal and indiviſible God, to worſhip fire, the ſun, the dead, and images, as the Egyptians, Phœnicians, and Chaldæans had done before them." (Newton's Chronology.)

The *Indo-Scythæ*, that came to Ireland, did not worſhip images; they worſhipped fire, the ſun, moon, planets, &c. but had no images. "All we know of the real religion of the *Scythians*," ſays

ſays the learned Dr. Baumgarten, " terminates in the worſhip of the inviſible Deity—*they admitted of no images*, but, like the *Magi*, only made uſe of ſymbols." (See Collect. Vol. VI. p. 123.)

The Coti of Ireland worſhipped the ſun under forty different names. The chief name was Baal or *Bel;* whence *Bli-ain*, a year, the cycle of Baal, and *Bli-aghan*, the ſame; from the old Perſian گاهان *ghahan*, tempora, (Hyde, 164.) and this was from the Chaldæan עונא *ghona*, tempus determinatum et ſtatutum (Buxt.); עונא *ghona*, le tems, un tems preſcrit. (Gebelin. Calend.) With truth did the great orientaliſt, Sir William Jones, exclaim, after all his reſearches into the grounds of the Brahminical religion; " *but all originated in Chaldæa.*"

" Sunt et Πυρεαθεια, ſcil. Σηκοι, ſepta quædam ingentia, in quorum medio eſt βωμος, ara, ſeu focus, in quo *Magi* cinerem multum, et ignem perennem ſervant; et eò quotidie ingreſſi ἐπᾴδουσιν accinunt (ſeu canunt preces ſuas) fere per horam ante ignem virgarum faſciculum tenentes." (Hyde, from Strabo.)

One of theſe intrenched temples yet remains in Ireland, in its moſt perfect ſtate, except that the altar has been thrown down. Its ancient name was *Beal-agh*, the fire or altar of Belus. (Collect. Vol. II. N° I. Beaufort's Topography.) It is now known by the name of the *Giant's Ring:* the moderns miſtaking *Bealagh* for *Balac*, which ſignifies a giant.

It

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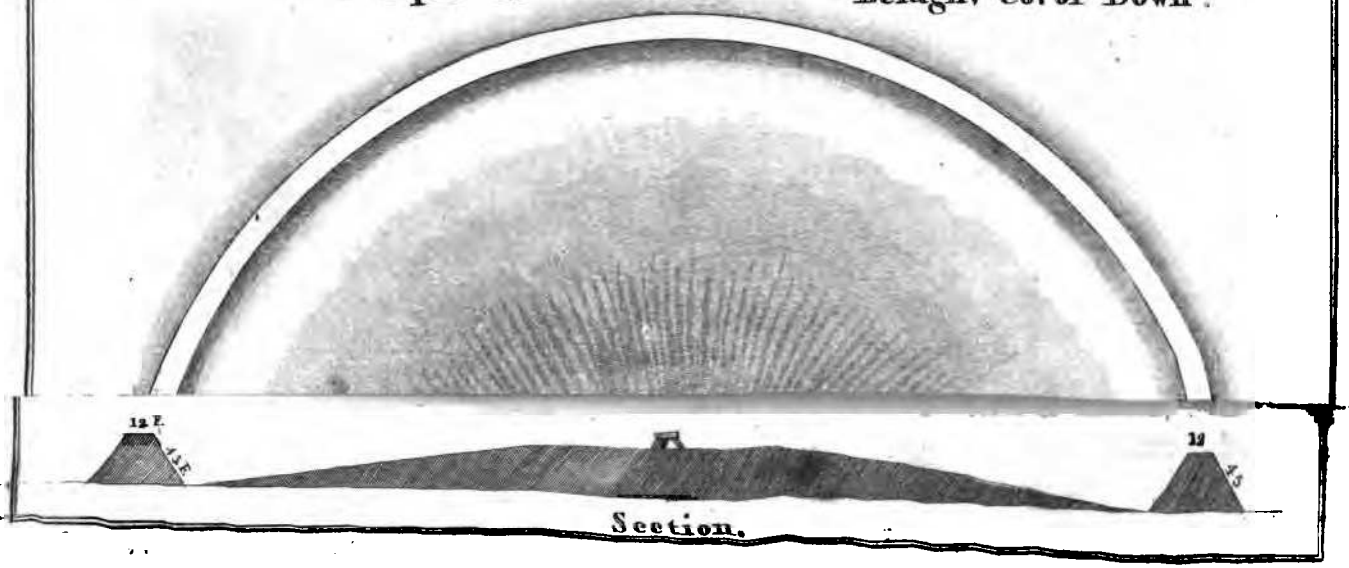
Ancient Temple of Belagh, Co. of Down.



It ſtands in the townland of Ballylaſſon, in the county of Down, one mile north of Drombo, and four from Belfaſt. It is a circular intrenchment, 579 feet in diameter; the banks are forty-five feet high, and twelve feet broad at top. In the centre is the *Beal-agh*, cromleach, or altar. This temple would contain 5000 people, allowing a ſquare *fathom* to each perſon. The area of Stone Henge is ſufficient to contain 6000 people, allowing a ſquare *yard* to each, being but 108 feet in diameter. The drawing of *Bealagh* temple was made by the accurate and ingenious Mr. Templeton of Belfaſt. See the plate annexed.

After the introduction of Chriſtianity in Ireland theſe temples were demoliſhed, the intrenchments thrown down, and the ground levelled; the altars only remain. It is to be hoped, that this monument of their origin, this confirmation of their hiſtory, will be preſerved.

It is ſurpriſing, that ſuch little attention has been paid by Iriſh hiſtorians to the names, that occur ſo often in various parts of their hiſtory. No notice has ever been paid to the frequent mention of *Tuireann* or *Touran*.

Their great *Fiond*, or *Fionn*, is named frequently *Sogan Fionn*, or Fionn of *Sogan*, a province and city of *Touran*. He is called *Fionn-mac Mubl*, or Umhal Fionn, the ſon of braſs—*umhal* or *muhl* is braſs; in Arabic مهل *muhl*. This name has been transformed into *Fionn mac Cumhall* by ignorant poets. He is called *Fiond Rohan* by Campion;

Campion; and in ancient MSS. in the Seabright collection, *Fiond Ruthan*, pronounced *Ruhan*, (the *t* being aſpirated as in the Pehlavi). In Perſian hiſtory he is named *Rouin Ten*, or body of braſs, from روي *rooi*, braſs. In Ireland his ſtandard was named *Dal-greine*, the ſtandard of the ſun, which is the ſtandard of the Great Mogul. "*Dal-greine*, the name of Fingal's ſtandard." (M'Pherſon.) "*Deilgrine*, the ſame." (Shaw.) *Dal* and *adal*, in Iriſh, ſignifies the van, a leader of the van-guard, from the Arabic دلل *dalla*, to lead, to ſhew the way. *Deil* is a contraction of *deighil*, pronounced *deihl*, and ſignifies a ſtandard; as in Chaldee דגל *degil*, a ſtandard: then *Deilgreine* is the ſtandard of the ſun, applicable to the mythology of the Iriſh, ancient Perſians, Chaldæans, &c. &c. &c.

Therefore *Fiond* is evidently the *As-Fend-yar* of Perſian hiſtory, ſuppoſed to be the ſon of *Kiſhtaſb*, and grandſon of *Lohoraſb*, king of the firſt dynaſty of Perſia:—"He was ſurnamed *Rouin-Ten*, i. e. body of braſs, on account of his great ſtrength and courage." (D'Herbelot.) "*Asfendyar* was a *Touranian*, and it is ſaid he ſlew *Argiaſb*, king of that country." (Id.)

"The Chaldæans call him אפרסיאב רוין רתן *Afraſiab Ruin tan*—Tartarorum rex, qui cum Ruſtum bellum geſſit, ita dictus, quòd impenetrabile eſſet corpus, nec vulnerari poſſet—et ita diſtinguitur ab alio *Efraſiab* et Scythico rege, qui abſolutè ita dicitur روينه *ruine*, æs fuſile, ſc. metallum,

metallum, undè campanæ parantur." Now *Afraſiab*, ninth king of the Piſhdadian or firſt dynaſty, was a Turc or Tartar, king of all the country from the Oxus or Gihon to the eaſt and to the north, formerly called *Touran*, and ſince *Turqueſtan*. So that *Afraſiab*, whoſe name, it is allowed, implies father of the *Fars* or *Perſians*, is the ſame as *Fiond mac Umhal*.—" Roſtam; les Perſans, pour lui donner une origine encore plus noble, diſent qu'il deſcendoit de *Mamoun*, fils de *Benjamin*, fils du Patriarche *Jacob*." (D'Herbelot.)—All fabulous.

Wheat, which grows ſpontaneouſly in the northern parts of *Touran*, is named by the Iriſh, *arbha Tuireann*, the grain of *Tuireann;* and ſimply, in the dictionaries, *Tuireann:* and I ſuſpect, that *orna*, the Iriſh name for barley, comes from ſome place in that country of that name. The *Kalmucs* call it *arba buda*, (Strahlemberg,) which ſignifies yellow corn in Iriſh; as *Cruin-eacht*, another name for wheat, ſignifies *red-corn*. In this compound we find the Chaldaic חט *cht*, or *chit*, wheat; whence the old Engliſh *cheate*, bread; main cheat or manchet, wheaten bread.

Wheat and barley grow naturally in Ruſſian Tartary. (Linnæus.)

If theſe are not ſufficient proofs, that the *Aiteac Coti*, or old Coti, as the ancient Iriſh called themſelves, were the *Cuthi*, or ancient Perſians, I beg leave to refer the reader to my Vindication of the ancient Hiſtory of Ireland; where he

he will find, at page 72 et ſeq. the fabulous hiſtory of the Perſians collated with that of the Iriſh, and both ſimilar in every circumſtance.

The Iriſh word *Mann*, tranſlated wheat, ſignifies bread, and food in general; and is not unlike the *manna* of Scripture, as O'Brien juſtly obſerves. In Pſalm lxxviii. 25. *manna* is called the *bread of heaven*, the *food of angels*. The Hebrew etymologiſts are wide of the mark, in deriving *manna* from מן-הוא *man-hu?* what is this? Again *min*, in Iriſh, the diminutive of *mann*, is flour, or meal; and this correſponds with the deſcription of the *manna*—Exod. xvi. 11. "And the Lord ſpake unto Moſes, ſaying, I have heard the murmurings of the children of Iſrael. Speak unto them, ſaying, at even ye ſhall eat fleſh, and in the morning ye ſhall be filled with *bread*."—"And when the dew was gone up, behold, upon the face of the wilderneſs there lay a *ſmall round thing*, as ſmall as the hoar froſt, on the ground." Hence the Turks call the manna, that fell from heaven, *Cadret Halvaſſi*, the ſugar plumbs of Providence. (D'Herbelot.)

Touran is called Oriental Scythia by ſome, and Southern Scythia by others, but all agree, that it was the country of the *Indo-Scythians*, as well as *Colchis*. According to Iriſh hiſtory it ſhould be named Eaſtern Scythia, for on leaving the *Atal* or *Wolga*, they proceeded due eaſt into *Sogdiana*, and thence into the *Penjab* and *Touran:* here theſe Indo-Scythæ ſtill retained the name of *Haiatelah*,

atelah, or the tribes of the *Atal* or Wolga, by the Arabs, as a diſtinguiſhing name from whence they ſprung. It is true, that, by the modern orthography of the Arabs, هيتال *heital*, in the dialect of *Bokhara*, ſignifies a robuſt and powerful man, and in the plural هياتله *hayatelah:* and that حي *hai*, with H *hutty*, or ح ſignifies a tribe: thus حياتله *hai-atelah* would mean the tribes of the Atel or Wolga. But at the remote time theſe tribes were thus named, ϡ *hawwiz* ſtood for ح H *hutty*. ϡ *Quinta Alphabeti antiqui litera:* ac proinde ut nota Arithmetica *quinque* notat. (Golius.) It is now the twenty-ſeventh letter of the alphabet.

One ſtrong reaſon, that induces me to think that *Haiatelah* ſignifies the tribes of the *Atel*, is, that *Procopius* calls them *Ephthali*,* which appears to be a Greek corruption of *Ibh-atel;* for *ibh* is ſynonimous to *Hy* in Iriſh, both meaning a tribe, or nation; in Arabic حي *hai*, and in Chaldee and Hebrew אב *ibh*.—"The people, whom the Greeks call *Indo-Scythæ*, and the Perſian *Haïateli*, inhabited the mountains between *Candahar* and *India*." (Sir W. Jones.) "*Ephthalites*, en Latin *Ephtalitæ*, peuple d'entre les *Scythes*, ainſi nommè par Nicephore Caliſte, qui ſemble

* He ſays they were neighbours of the *Huns*, but did not live like them in a wandering or Nomade ſtate, but had a king and regular government of their own, and were governed by good and wholeſome laws.

ſemble les nommer auſſi *Abdéles*." (Martiniere.) "*Haiatalah*, Scytharum Indorumque genus potentia quondam celebre." (Golius. Gigg. Camus.) D'Herbelot in ſeveral places aſſerts the *Haiatelah* to be Indo-Scythæ; De Guignes, in his Hiſtoire des Huns, does not agree to this opinion.

"Neither *Tabari*, (the Livy of Arabian hiſtory,) nor *Ferduſi*, (the Perſian Homer,) makes very early mention of the *Hyatelah*, at leaſt by that name; but *Tabari* preſerves an anecdote of their wars with the king of *Iran*, which *Mirkhond* and moſt other hiſtorians have omitted.* *Firoug*, having been taken priſoner, was liberated by *Khoſhruwaz*, king of the *Haiatelah*, on condition of never paſſing in a hoſtile manner certain boundaries, that were to be preſcribed. An immenſe column of ſtone was hewn from the mountain, and erected on the ſpot, which was to aſcertain the limits—this was all of one piece, ſo that it ought to be everlaſting. Several months were ſpent in erecting this column, and, at length, the kings, generals, and learned men of both parties aſſembled, and, in the moſt ſolemn manner, the Perſian monarch ſwore never to paſs that ſtone, &c. But, ſome time afterwards, he deviſed a ſtratagem for evading his oath, and having cauſed the

* The monarchs of Iran and Touran were perpetually engaged in hoſtilities: they were deſcended from the ſame primordial ſtock, and fought with the embittered animoſity of relations engaged in conteſts. (See page 28.)

the ſtone to be taken down, and laid on various carriages drawn by fifty elephants, he marched with his army into Khoſhruwaz's dominions, the elephants always dragging on the ſtone before him: he was killed however, ſoon after, by a ſtratagem of the enemy. Other hiſtorians have aſcribed the erecting of this ſtone to a former king of Perſia, *Baharam* Gour*. The cuſtom of aſcertaining bounds, as well as of commemorating remarkable events, by fixing up large ſtones, appears to be of Oriental origin." (Sir William Ouſeley.)

Here we have another opportunity of ſhewing the conformity of the old Iriſh with the old Perſian language. *Baharam*, in Perſian, ſignifies a hero, warrior, and the god Mars, and is the epithet *Boromh* in Iriſh, always given to *Brien*, king of Munſter. *Cahir* is another name of Mars in both languages. The Briens were from Touran, as we have ſhewn before, p. 24.

Having ſhewn that theſe Touranians mixed or colonized with the Dedanites of Chaldæa, the philoſophic prieſts of Babylon, and introduced their mythology into that of the Southern or Indo-Scythæ (Perſians), I ſhall now, from the ſame Iriſh

* "Baharam, ou Béhéram, c'eſt le nom de Mars chez les Perſans, qui eſt devenu auſſi celui de pluſieurs perſonnages, entre autres de pluſieurs rois de Perſes des anciennes dynaſties." (D'Herb.)

Iriſh materials, prove, that they borrowed much of the Indians or Brahmins, or, as Sir Wm. Jones ſuſpects, the Brahmins borrowed of them.

Whatever may be now thought of the Touranian Tartars, in the Zend, they are celebrated for their learning and wiſdom, viz. *Dananan Torenan*, i. e. *les Sçavans du Touran.* (Anquetil. p. 253.) It is yet a term preſerved in Iriſh, *dana*, learned; and in Perſian, دانا *dana;* in Arab. دان *dàn*, intellectus; Ch. דנא *dana*, meditari.

	INDIAN OR BRAHMINICAL.		IRISH.
1.	Iſwara,	God,	Aosfhear, pron. Eeſvar.
2.	Achar,	The ſupreme Being,	Aoſar.
3.	Budha,	- -	Budh.
	Xaca,	- -	Seaca.
4.	Keſee,	The evil ſpirit,	Ciſe-al, pron. Kees-al.
5.	Ooſana, alias Sookra,	The fallen angel,	Uiſean, alias Socrai.
6.	Diarmitu, al. Dherma rajah,	- -	Diarmitu, Diarmat.
7.	Bhabhāni,	Venus,	Bhebhin.
8.	Gopia,	The muſes.	Gubha.
9.	Callee,	The murdering goddeſs,	Caili.
10.	Baran,	Neptune,	Bhrain.
11.	Sóma,	Preſiding over trees & plants,	Sóm, Some, the ſame.
12.	Syon,	Goddeſs of ſleep,	Suan.

13. Lukee,

INDIAN OR BRAHMINICAL.		IRISH.
13. Lukee, goddeſs of all kinds of grain; her feſtival is kept in the month of Auguſt.		Lugh, Lugh naſa, or the anniverſary of Lugh, is to this day the name of the month of Auguſt.
14. Kartik,	The conſecrated,	Creatach.
15. Sieb,	The deſtroyer,	Sab, the angel of death.
16. Arùn,	Phœbus,	Aruthn, pron. Arún.

Aroon, in the Hindooſtanee, ſignifies ruddy.

"Agus as geinithir *Aruthne* riaſon n'Greine iſin maiddin." (Cormac.) And he begat *Arune*, the forerunner of the ſun. Aruthne, i. e. *Trog-ain*, i. e. Oig maiddin, no *Or maiddin* (id.); that is, Aruthne, the citron-coloured morning: the youth of the Eaſt: the golden-coloured morning.

"Could Arùn diſpel the ſhades of night, if the deity, with a thouſand beams, had not placed him before the car of day." (Sacontola, a Sanſcrit drama.)

17. Surya,	The riſing ſun, preceded by Arùn,	Soire.
18. Daghdae, or Cheeta rath,	Of the burnt chariot,	Daghdae.
19. Myn,	Cupid,	Maoin, a mo mhaoin! This word was introduced by our Scythæ into Spain. *Menin* ſignifies an infant child.
20. Chriſhna,	Apollo, ſun,	Cris, Criſheen, Creaſana-hain.
21. Birte,	A ſacrifice,	Beart, iod-beart, the ſacrifice of the altar. ד' *id*, the altar. (Bate.)

INDIAN OR BRAHMINICAL.		IRISH.
22. Guru,	A ſpiritual guide,	Grua, gruagach, the ſpiritual guide of tribes or families. (Shaw.)

Daghdae, in Iriſh mythology, ſometimes means the ſun, at others Apollo. In the Circaſſian, †*Daga*, the ſun. In Iriſh hiſtory he is ſaid to be the brother of *Ogmius*—he is named *Crios*. *Nion Crios*, i. e. *iochd Daghdae*, the children of *Crios* or *Daghdae*. One of his daughters was *Bè-righit*, goddeſs of rhetoric; another *Bè-leighas*, goddeſs of phyſic; *Di-an-ceacht*, goddeſs of grammar and letters. (See Uirai-ceacht, p. 18.) The daughter of *Ceacht* was *Etan bè-cearde*, Etan, (Punicè Hetan,) Gr. Αθηνη, goddeſs of *Cearde*, arts and manufactures: of *Goba*, *(gubha,)* the muſes: of *Fath agus Aoiriſi*, of verſe and ſong. According to *Ferdouſi*, the Perſian poet, *Zerduſht* deſcended of the family of *Daada;* but in the *Zertuſht nameh* it is ſaid he was of the family of *Daghda*. He, (the Iriſh deity,) was called *Ruad ro feaſa*, or *Daghdae*, the moſt wiſe governor. (Cormac.) The inſcription over the altar at Tara, we are told, was *Ainneoin gnathac in Daghdae do greis;* i. e. let the altar for ever blaze to *Daghdae:* he was alſo called *Cearo*. Cearo ainm don Daghdae. (Cormac.) In old Perſian *Cor*, in modern *Khor*, the ſun. Καιραιος, nomen Jovis apud Bœotas. (Heſych.) All from the Ch. חרה *chara*, uri. Hence, I think, from the Iriſh *ioſta*, a houſe, and *cear*,

cear, the ſun, comes *Iſtakar*, or Perſepolis.—"*Iſtā* denotes a place, ſtation, or dwelling, (from the Perſian verb *iſtaden*, to ſtand, remain, dwell); *Khur* or *Khar* ſignifies the ſun: whence *Iſtakhar*, the place or temple of the ſun." (Richardſon. Diſſ. fol. p. xxvii.) "I think I have demonſtrated, that the Perſian empire, and the foundation of Perſepolis, aſcend to 3209 years before Chriſt. *Diemſchid*, who built the city, entered it, and there eſtabliſhed his empire, the *very day* when the ſun paſſes into the conſtellation of *Aries*. This day was made to begin the year: and it became the epoch of a period, which includes the knowledge of the ſolar year of 365 days, 6 hours. Here we find aſtronomy coeval with the origin of this empire." (Bailly to Voltaire, Letter II.)

ODE TO THE SUN.

Creas, Crios, Crieaſan, Criſhn-hain; the ſun, the moſt honorable, praiſe-worthy, and reſpectful ſun. *Nion crios*, i. e. *mac greine*. Nion crios ſignifies the ſon of the ſun (Cormac); hence, probably, *Nuncoreus*, a king of Egypt, mentioned by Pliny.

There is a beautiful poem in the *Leabhar breac*, or ſacred book, in honour of the ſun, or *Creas*, compoſed I believe by one Dubhthacus O'Lugair, viz.

Sen a *Creas* mo labhra! a *Coide* ſeacht nimhe!
Romberth buaidh leri, a ri *Greine* gile!

A gel *Grian* formoſna! riched cumeit noemi,
A ri conic anglin, a *Codui* nan doine.
A *Coidiu* nan doine, a ri ſirian firmaih
Con Amraib cach ſolad; ar molad dot rigraid,
Do rigrad mo molar, ol is tu mo ruidhre
Do ralus ar maire, geaſchi oc do guide,
» Guidiu itge doib, romain arat ro-gbus.
Cain popul culigdath, in rigrad imrordus.
Im rordus imrigraid, imun rig uas nelaib
Aill uas laithib ligoaib, aill uas dianaib deraib.
Domrorbai domteti, olam triam Aintrogda
Jar timnaib inrigri ritroich inflogſa. ?

TRANSLATION.

Auſpiciate my lays, O ſun! thou mighty Lord of the ſeven heavens! who ſwayeſt the univerſe through the immenſity of ſpace and matter. O reſplendent ſun! O univerſal ſhining ſun, thou mighty governor of the heavens! thou ſovereign regulator of the connected whole! thou only, ſole, and general God of man! O thou univerſal God of mankind! thou gracious, juſt, and ſupreme king! My nobleſt and moſt happy inſpiration is the praiſe of thy power! Thy power I will praiſe, for thou art my ſovereign lord, whoſe bright image continually forces itſelf on my attentive, eager thoughts!—To whom heroes pray in perils of war! nor are their ſupplications vain, whether it is, when thou brighteneſt the Eaſtern region with thy orient light; when in thy meridian ſplendour, or when thou majeſtically deſcendeſt in the weſt—all the world praiſe and adore thee! For thou art

the

the only glorious and ſovereign object of univerſal love, praiſe, and adoration.

Then follow ſome ejaculations to *Joſa Crioſt*, Jeſus Chriſt, on which O'Flaherty makes the following remark. " Carmina quæ quondam ſtudio florente peregit in laudem falſorum deorum, jam in uſum meliorem mentem mutans et linguam poemata clariora compoſuit Dubhthacus O'Lugair."

The Indian hiſtory of *Creeſhna*, and of his extraordinary feats, in ſome points approaches ſo near to the Scriptural account of our SAVIOUR, as to have afforded real ground for Sir W. Jones to ſuppoſe, that the Brahmins had, in the early ages of Chriſtianity, ſeen, or heard recited to them, ſome of the ſpurious goſpels, which in thoſe ages ſo numerouſly abounded, and had ingrafted the wildeſt parts of them upon the old fable of this Indian *Apollo*. (See Aſiatic Reſ. Vol. I. p. 262, 273.) We cannot be miſtaken in the ode above recited, that *Creas* is the ſun, for in the ſecond and third lines he is invoked by the vulgar name, *Grian*.

The word *Crios*, or *Cris*, the ſun, appears to have been originally *Cres*, or *Kres;* a Chaldæan word, like many others I have noted, made up of numerals, amounting together to 365, the number of days in a year, viz.

K	ק	 100
R	ר	 200
E	ה	 5
S	ס	 60
		365

So

So from *Arc*, and *Earc*, an original name of the ſun, *Earç-al*, the ſupreme ſun, the Chaldæans make *Erecoell*, and the Greeks *Erkeles*, or *Herakles*, in order to make up 365, the number of days in a year, in their reſpective numerals, viz.

CHALDÆAN.			GREEK.	
E	ה	5	E	5
R	ר	200	P	100
E	ה	5	K	20
C	כ	10	E	5
O	ע	70	A	30
E	ה	5	E	5
L	ל	30	Σ	200
L	ל	30		365
		365		

Αστρόχιτων ΗΡΑΚΛΕΣ ἄναξ πυρὸς, ὄρχαμε κοσμε, &c. &c.
ΗΡΑΚΛΕΣ astris amicte, rex ignis, princeps mundi, Sol. (Dionysicon, Lib. XI.)

"Hercules, thou king of fire, governor of the univerſe, whoſe mantle is beſpangled with glittering ſtars, SUN, who with thy ſceptre guideſt mankind through danger, and diſſipateſt the darkneſs of the night. Thou, who on a blazing globe turneſt with rapidity about the poles, like a courſer never tired. Thou, who by thy revolutions formeſt the year, daughter of time, compoſed of 12 months. Thou, who unceaſingly ſucceedeſt from cycle to cycle, chaining to thy car the old and the young. Thou, whoſe eye illumines the celeſtial

leſtial vault; who leadeſt on winter to ſucceed the autumn, replaced by ſpring and ſummer; who cauſeſt fecundating ſhowers, and dews to fertilize the earth. Thou, who by thy heat ripeneſt our corn, and diſtributeſt thy productive virtue over our ridges—lend an ear to my prayer."

The Greeks ſoon confounded Hercules, the ſun, with Hercules, the hero, (as may be ſeen in a hymn of Orpheus to ΗΡΑΚΛΕΣ,) which Herodotus takes notice of. "Theſe obſervations plainly ſhew," ſays he, "that Hercules is a very ancient deity; therefore the Greeks conduct themſelves very wiſely, in my opinion, by erecting a double temple to him; in one of which, they ſacrifice to Hercules, the immortal, and in the other to Hercules, the hero." (Lib. II. H. 44.)

Arc, or *Earc*, the ſun, is an original word, both in Iriſh and Sanſcrit. Ir. *Earc-ra*, an eclipſe of the ſun. *Earc*, a bull, the repreſentation of the ſun, with the ancient Perſians. Ar. ارك *ark*, the ſun, with the pagan Arabs. (Richardſon.) "The place where the ſun (or Criſhna) is feigned to have performed his acts of religious authority, is named the *Sthán*, or ſtation of *Arca*." (Wilford. Egypt and Nile, p. 158.) Sanſcrit, *Arca-perna*, the ſun-flower. And here again we muſt refer to Chaldee הרך *hark*, adurere. The Iriſh word *Earc*, the heavens, (O'Brien and Shaw,) is from a different root, viz. רקע *rakah*, expandit, expanſum, firmamentum. Hiphil הרקיע *hirkiah*.

The

The *Ilex*, or ſcarlet oak, was ſacred to the ſun. Its name, in Iriſh, is *Crann-Arca;* and that of the common oak *Darc*, *Darac;* and of an acorn *Darcain*. In fine, whoever is deſirous of ſtudying the ancient mythology of the Aſiatics and Greeks, will find much information in the Iriſh documents ſtill preſerved, few as they are.

FURTHER ILLUSTRATIONS.

1. *Iſwara* is written in Iriſh *Aoſfhear* by Shaw, but in pronunciation is *Eeſvar*, God. Mr. Wilford is of opinion, that *Ninus*, ſuppoſed to be the *Aſſur* of Scripture, is obviouſly the *Iſwara* of the Puranas. "The word *Iſwara*," adds he, "though generally applied to deities, is alſo given in the Puranas to kings: it ſignifies *lord* and ſovereign." (Diſſ. on Semiramis, Aſiat. Reſearches, Vol. IV.)

2. *Achar*. Les Indes nomment l'Etre ſupreme *Achar*, c'eſt a dire immobile, immuable—une trés grande idée de la Divinité." (Berner. L. III. Hiſt. Gen. T. XXXVIII. p. 227.) *Achar*, written by a Frenchman, will ſound very like *Aoſar*, God, in Iriſh; and *Aeſar*, in the Etruſcan, the ſame. "Arabibus *Uſar*, Dai *Uſar*, i. e. perluſtrans Deus, Sol." (Schedius.) "Quid ergo *Duſares* vel *Dai Uſar* apud Arabes ſonat? num ſplendidus Deus, vel coruſcantis." (Pocock: Spec. Hiſt. Arab.) *Eſar*, *Eſwara*, *Uſeri*, *Oiſiri*, vel *Oiſheri*, Sol Ægyptiorum." (Jablonſky.) "*Eſwara* means properly the ſolar fire." (Maurice.)

Then

Then *Eſwara* and *Achar* have the ſame origin, and may be reduced to the Iriſh *Aos*, fire. "*Aeſi*, Dii apud Tyrrhenos." (Heſych.) It was a common epithet of God with the Iriſh. *Agus an tan ſin ag orphidedh d'Aoſar, idir ar da codhla;* and then he tuned his harp to *Aoſar*, between his two ſleeps.

"*Sol* in Hetruſca etiam lingua *Eſar* vocatus eſt." (Schedius de Diſ. Germ. p. 108.) In like manner we derive *Aoſar* from *Aos*, fire, an epithet of the ſun, as we ſhall ſhew hereafter.

Macrobius informs us, that *Eſculapius* was one of the many epithets of the *ſolar* deity, and, that he was adored with *Salus*, or the moon. This name appears to be compounded of the word *Aos*, fire, and the Iriſh and Phœnician *colbha*, guardian, prop, pillar, ſupport. כלב *calab*, cuſtodivit. *Aos colba*, whence Eſculapius.

3. *Buddha.* Budh and Seaca are the ſame. *Budh deerg*, ruddy Budh; and he is called *Seaca na craobh dearg;* Seaca of the ruddy branch or family. *Agus Trom a bhean;* and his wife's name was *Trom*, that is, pregnant. "*Xacam* eundem eſſe ac *Buddum.* Xacæ nominis origo à *Saca* Babiloniorum ac Perſarum numine repetenda. Tibetanorum litera ſcribitur *Sachia*, quod idem eſt cum *Sachia* Sinenſium." (Alph. Tib. p. 21.) "Geminam ducit uxorem Xaca, viz. *Trazimo* et *Sazanæ:* addenda eſt tertia *Ri-tha-khje.—Trazimo* mihi equidem aliud non eſt quam *pariens*, aut mittens vita mater." (Id. p. 718.) An epithet perfectly

perfectly agreeing with the Iriſh *Trom;* as in *Taobh trom*, great with child. (O'Brien.) *Tromathair*, a matron. (Id.)

Kempfer ſays, that *Armida*, or the *Xaca* of the Japaneſe, the *Fo* of the Chineſe, the *Butta* of the Indians, the *Budhum* of Ceylon, the *Sammonakodam* of Siam, the *Summonar-hutuma* of Pegu, are but one and the ſame perſonage, reſpected as a god by ſome, as a legiſlator by others. Fr. Paolino aſſerts, that *Budha* is the ſame as *Godame* of the Indians.

Theſe repetitions are neceſſary, to prevent the Iriſh antiquary from being impoſed on by writers on Iriſh antiquities, who do not underſtand a word of the language, and conſequently are incapable of reading ſuch manuſcripts as have fallen into my hands, and tend to prove, that they were the *Indo-Scythæ;* but, blind to their own ignorance and folly, will foiſt in the *Scandinavian* mythology, where no ſuch thing exiſts. At the ſame time theſe repetitions may at length induce ſome Iriſh ſcholar to ſtudy the mythology of the ancient Orientals, and compare it with the fragments yet preſerved in his own country and language.

4. *Kéfee*, the evil ſpirit. *Ciſe-al*, (Keef-al,) Satan. (Shaw.)

5. *Ooſana* al^s. *Sookra*, the fallen angel. *Uiſean* al^s. *Socraigh*. (Vet. Gloſs.)

6. *Darmitu* al^s. *Dhermarajāh*. In Indian mythology he is ſaid to have been a king of great mercy and benevolence.

In

In Bootan and Tibet, *Budh* is called *Dherma rajah*, and *Mahmooni*, or the great ſaint. (Turner.) In Cormac's Iriſh Gloſſary he is called *neamh Diarmitu*, ſaint Diarmitu. In Malabar the chief laws of the Indians are contained in a book entitled *Maha Tobaſſi Dhermaragia Guru.* (F. Paolino.) Dhermaragia Guru, a Talopian, wrote it for the inſtruction of *Dhermaragia.* (Id.) *Guru* ſignifies a ſpiritual guide. In Iriſh mythology *Gruagach* is the ſpiritual guide of (ach) tribes, families. (Shaw.)

Diarmut ſtands foremoſt in Iriſh mythology. He is called *Diarmut ruad go fios.** Diarmut, the moſt wiſe preceptor.

As beo Diarmut-dreach co tnuth, the immortal Diarmut with a fiery face.

Diarmut ro fiſiol,† the moſt excellent and virtuous Diarmut.

Cuach Diarmut Di breag,‡ ſacrifice to Diarmut the illuſtrious god.

In the Puranas he is called *Dharmatu.*

In

* Ruad. רדא *rada*, doctus; רדוא *raduia*, doctor, preceptor, ſapientes, ſcientes viri—eodem ſenſu eſt Rad. (Hyde.)

† Fiſiol. Ar. and Hind. فضيل *fezl*, excellence, virtue.

‡ כוה *cuſh*, uri. Ch. בארג *barag*, ſplendidum, optimum, ac laudatiſſimum. ברקא Babylonicè, et ברג Perſicè, ſplendidus, generoſus, optimus, idem ſunt, commutatis ג et p. (Buxtorf.) P. برگزيده عالم *burguzidei alem*, the moſt excellent of men.

In many parts of Ireland they ſhew *leaba Diarmut*, the bed of Diarmut, being a large flat ſtone. "On the coaſt of *Coromandel* they ſhew a ſtone, ſaid to be the bed of *Dherma rajah*." (Aſ. Reſ. Vol. II.)

"In India they have a ſacred tree, with a thick ſhady top, named *Araſu*, held in great veneration by them, chiefly becauſe it repreſents the deities *Brahma*, *Viſhnu*, and *Sheva*, who are ſuppoſed to reſide in it. On this account a white cloth, intended as a repreſentation of the robe or covering of theſe deities, is ſuſpended round its trunk on certain days of ſolemnity." (Fr. Paolino.)

In like manner the Iriſh had their *Crann ſeanta*, or holy tree. (Shaw.) In the old laws it is called *Crann naomha*, the celeſtial or ſacred tree. To cut down this tree was puniſhed with death: if bees ſwarmed in it, they were the property of the prieſts of the adjoining temple. *Crann-eiris*, in Iriſh, is by ſome tranſlated the pine tree. *Crann arce*, (by Shaw,) the cork tree: both names are not very unlike the Indian *Araſu*. The *Crann naomh*, by ſome Iriſh gloſſariſts, is explained to be the *Yew* tree; and it appears moſt probable, that this tree was adopted in theſe iſlands for the ſacred tree, as we find it was anciently the cuſtom to plant this tree in ſacred ground, and not on account of its being uſed for bows, as I have read in ſome author.

7. *Bhabhani*,

7. *Bhabhani*, Venus. *Bhebhin*, a beautiful woman, Venus. (Ch. O'Connor.)

8. *Gopia*, the muſes. *Gubha.*

Truag ainſin a bè gubha,* is truag indail ro drubha,
Is Gubha trom ro tade, 'taicſin os licce Luain.

Mourn now ye muſes! and aid the mournful ſong.
The muſes mournful ſit, viewing the moon's eclipſe.

SAMGUBHA, ſea nymphs, (Shaw, O'Brien,) that is, the muſes or ſingers of *Samos;* the Syrens. *Samos* was one of the *Seirenuſa* iſlands, (Seir-iniſe, ſinging iſland, in Iriſh,) which produced the *Neiades*, whoſe voices rented the earth.

They were ſo named by our Indo-Scythæ, as well as the iſlands, from the caves ſurrounding the coaſts, in which the *Neidh*, or howling wind, blew with great noiſe. "Sæpe cavas motu terræ mugire cavernas." (Lucian.) And ſtorms and earthquakes were predicted.

Gopia is derived by ſome of our Orientaliſts from *Gopee*, a maid, a damſel; and by others from *Gopel*, a cowherd; and therefore ſignifies the *Muſes*, from the ſinging of the *Gopee* to their herds. *Geophal* in Iriſh is a cowherd, it is true; but *Gubha*, the muſes, is from *Gubh*, or *Gabh*, harmony;—whence *gabham*, to ſing; *gabham oran*, let's ſing a ſong. *Gabh* (gawe) is certainly of the ſame root with the Hindooſtanee *Gauwe*, canticum.

* *Bè gubha*, goddeſs of the muſes. See p. 50.

canticum. (Millius. Etym. Orient. Harmon. p. 527.) *Guwya*, a ſinger. (Gilchriſt.) And this is the root of *Gopia*, in my opinion.

All the mythology of India originated with the Chaldæans, ſays Sir Wm. Jones. And to Chaldæa I refer this word: עוגב *huggab*, tranſlated *organ*, certainly means ſong and harmony. *Jubal* was the father of all ſuch as handle the harp and organ. (Gen. iv. 21.) Ipſe fuit pater *canentium* cithara et organo. כנור ועוגב* *Cinnor ve Huggab*; by the Septuagint, Ψαλτήριον, καὶ κιθάραν: but *Cinnor* is the Iriſh *Cinur*, a harp; and it appears to me the true reading would be, *all ſuch as ſing to the harp*, (or *handle* the harp and ſong). In the Vulgate we find this word tranſlated ſometimes by *Cithara*, and ſometimes *Pſalmus*, and at others *Organum*. In Ezekiel it is joined with שיר a ſong; שיר עגבים ch. xxxiii. v. 32, "And lo thou art unto them as a very lovely ſong;" (for the ſame word implies love). And thou art unto them as a ſong of ſongs, of one that hath a pleaſant voice, and can play well on an inſtrument, appears to be the true ſenſe. By *organum* the critics underſtand, the *reed pipes* of *Pan* or Faunus; but this inſtrument could not be ſung to, as with the harp, notwithſtanding in Iriſh theſe reed pipes have the name of harmonious ſymphony, viz.

* In the Phœnician, עוגית *Ogith*, (in the fem.) *Lyra*, a harp. In like manner *Aine*, *Ouine*, a muſician in Iriſh, is the Egyptian *Ouini*, a harp.

viz. *Sid-ducan*,* *Sid* in Iriſh, and שדה *Siddà* in Chaldee, i. e. *Symphonia*, דחוך *dachun*, cantiones, muſici, aut inſtrumenta muſica. We know that the reed pipe was named אבוב *abub*, by the Hebrews, from the root אביב *abib*, calamus ſpicæ; ſo that *Huggub* could not mean Pan's pipes: the word recurs but four times in the Scripture, and may, I think, in each place, be rendered ſong, harmony; and may be the root of our *Gubha*, and the Hindooſtan *Gopia*.

" *Is Gubha trom ro tade, taicſin os* LICCE *Luain.*"
The muſes mournful ſit, viewing the moon's eclipſe.

Here is another Chaldæan word of ſome import. In Iriſh *Licc*, or *Leic*, ſignifies obſcure, dark; and *Loch*, coal black. *Licce* is therefore a proper word for the dark nights of the moon; which we may trace, from the firſt diſperſion of mankind, to have been nights of mourning among all nations of the earth; as we may likewiſe trace the rejoicings at the ſight of the new moon.

The Chaldæan lexicographers have loſt the meaning of this word, in this ſenſe of *obſcurity*; and

* Hence a harp in Iriſh is *Sid-erne*, the harmony of Eirin or Ireland. *Sidon* the inventor was of *Pontus*, the ſeat of our Indo-Scythæ. " Ex Ponto naſcitur *Sidon*, quæ propter canoræ vocis præſtantiam hymnum odes prima reperit." (Sanchoniatho.) See שרה Eccl. ii. 18. " I gat me men ſingers, and women ſingers, and muſical inſtruments of all ſorts."—The Syrens are named *Muir-dúchan* in Iriſh, i. e. Singers of the Sea.

and only retained it in the ſecond ſenſe, viz. to *ſtrike;* whence to *lick*, which every ſchoolboy knows is to beat or ſtrike. It is remarkable, that Dr. Johnſon gives the noun *lick*, a blow, (a low word,) and refers to the verb, which he does not give.

Now the Chaldæan word לקא *laka*, is to ſtrike, or beat; vapulare, percuti, cædi, caſtigationis aut pœnâ cauſâ.——" Rabbini uſurpant in Kal, de *obſcuratione* ſolis, vel lunæ, ſeu defectu et eclipſi illorum, quod *tunc videantur luminaria percuti!!* Erit corpus ejus (לוקה *lokah*) percuſſum totum, i. e. eclipticum, deficiens, obtenebratum. לקוי *likkoi*, percuſſio; metaphoricè, *Eclipſis*, defectus ſolis vel lunæ, quæ eſt ejus veluti quædam *Percuſſio!!*" (See Buxtorf at the word.)

" The poets will tell you," ſays a venerable Brahmin to Sir Wm. Jones, " that a dragon's head ſwallows the moon, and thus cauſes an eclipſe; but we philoſophers know, that the ſuppoſed head and tail of the dragon mean only the nodes or points formed by interſections of the ecliptick and the moon's orbit: in ſhort, our poets have imagined a ſyſtem, which exiſts only in their own fancy."

From this dragon, depicted on the ancient celeſtial globes, certainly aroſe the poetic fiction of a conteſt of the moon and dragon, in time of an eclipſe, to which the double meaning of the word *laka* gave poetic licenſe. But how *the ſame idea* of an eclipſe prevailed with the *Chineſe*, the *Japoneſe*,

Japoneſe, the ſavages of *North America*, and the inhabitants of *Peru;* for all attribute an eclipſe to *a conteſt of the moon with a dragon*, let others account for, I cannot. (See the dragon explained hereafter, by the Chaldæan celeſtial alphabet.)

To all theſe Oriental words, and terms of expreſſion, the Celtic nations were ſtrangers; and, in my humble opinion, they are ſtrong corroborating proofs, that the ancient Iriſh were deſcended of the Indo-Scythians, a mixed body of Touranian Scythians, Bologues, Omanites, and Dedanites of Chaldæa, as their hiſtory ſets forth.

And yet there are ſome Engliſh authors, and modern ones, of great learning in other reſpects, who will, right or wrong, make the Iriſh a Celtic people, and derive both the Iriſh and Welſh from the ancient Britons.

CHAP. III.

SETTLEMENT OF OUR COTI IN ITALY, PROVED FROM IDENTITY OF LANGUAGE OF THE COTI OF IRELAND, AND OF THE ALPES COTI.

I FREELY confeſs that, if hiſtory had been totally loſt, from the foregoing fragment of mythology, and from what will ſoon follow, I ſhould be certain, that they had communicated with Brahmins, Indians, and Chaldæans. In like manner, were there not poſitive proof in their hiſtory, that they ſettled in *Italy*, under their old name of *Coti*, I ſhould be as certain, that they were the *Alpes Coti*, from identity of language—and language cannot lye.

Theſe *Alpes Coti* have been taken for *Celti*, by Monſ. *Bochat*, in his *Mem. critique ſur les anciens Suiſſes*, and by a German, *Martinet*, who informs us, that they are now called *Waldenſes*, and are of a very ancient origin, of pure religion, and ſimple manners; that they had formerly their own proper kings and governors, but in the thirteenth century became ſubjects of *Savoy;* that they profeſſed Chriſtianity in the ſecond century at leaſt, and *have invariably continued that profeſſion to this day;* that, ſhut up in the *Alps*, and ſeparated

ſeparated from the world, by chains of inacceſſible mountains, they preſerve their ancient language, cuſtoms, and religion, dwelling in the valleys of *Lucerne*, *Perouſe*, and *St. Martin;* that in 1110 the tenets of their religion, and a catechiſm, was compoſed in their vulgar tongue; and in 1120 an explanation of the *Oratio Dominica* was ſent abroad."

Procopius, who was ſecretary to *Beliſarius* during all the wars carried on by that General in Italy, Perſia, and Africa, calls theſe *Alpes Cotii*, Σκυθαι, *Scythiæ;* and ſuch they ſurely were. *Procopius* muſt be allowed to have been the beſt judge of the origin of theſe people.

Gebelin, ſpeaking of this country, ſays, "Où regne un idiome peu connu, et mepriſé des perſonnes, qui font cependant profeſſion d'etre juges en fait de langue; cet idiome eſt le *Valdois.*" (Monde Prim. T. IV. p. 5.)

M. Gebelin further informs, that "in 1758 M. *Bertrand* publiſhed a Diſſertation *ſur les Langues anciennes et modernes de la Suiſſe, et principalement du Valdois, ou pays de Vaud*, which he divides into five dialects: 1. That about lake Leman; 2. that of the mountain Aigle and Valais; 3. that of the canton of Fribourg; 4. that of Neufchatel; and 5. that of the biſhopric of Baſle.

"That a *M. Seigneux de Correvan* had furniſhed a Vocabulary of the Dialect ſpoken about lake Leman; a *M. Charles de Loys* had made an addition to it; and, that a *M. Muret* had

more than doubled it, but that he had not ſeen them.

" We muſt not omit," ſays Gebelin, " that the Germans call the Pays de Vaud, *Welſh-land*, the country of the *Valles* or *Welſh;* for the ſame reaſon, and in the ſame manner, that they call Flanders, the country of *Vallon.*

" To the languages, which M. Bertrand has referred to in the explanation of the dialects of this country, we may add the *Hebrew* or *Oriental*, which we find wonderfully preſerved in theſe mountains, whatever is the cauſe." (Monde Primitif, T. IV. Diſc. Prelim. p. lxix.)

The reader will ſoon be convinced, that the *Valdois* were not *Welſh*, but *Scythian Coti;* as Procopius has aſſerted, and as language proves. It would be very ſatisfactory to have had the peruſal of the vocabularies mentioned by Gebelin; he had not ſeen them a few months before his death, as he informed me by letter.

It is evident the Germans have been miſled by *Martinet*, who miſtook them for *Celti.*

In 1700 Chamberlayne publiſhed his *Oratio Dominica plus centum linguis.* Among theſe we find that of the *Waldenſes.** The reader will be ſurpriſed to find, that ſo little alteration had been made in the language of the *Alpes Coti*, and the Iriſh Coti, in that diſtance of time.

It

* Gael-duine, Iriſhmen, might readily be latiniſed into Waldenſis: the origin of Gael, a name taken by the Iriſh, ſhall be hereafter explained.

It is now twenty-four years ſince I firſt publiſhed this remark; and it is very extraordinary, that, in this voyaging age, no traveller has taken the pains to enquire into ſo extraordinary a circumſtance.

" In Cambridge are written manuſcripts of divers pieces of the *Waldenſes*, and amongſt them an old manuſcript of ſome books of the Old and New Teſtament." (Allix on the ancient Churches of Piedmont, p. 169.)

Theſe, it was ſaid, were brought over by *Morland*, ſent ambaſſador from England to *Turin*, in behalf of theſe people. It is to be wiſhed, that theſe manuſcripts could be produced: my enquiries have been unſucceſsful.

A number of gentlemen at Paris, have lately formed themſelves into a ſociety, under the name of The CELTIC ACADEMY, of which the learned Volney is a member. We may now expect this Society will turn their attention to the old language of the Alpes Coti.

One volume has already iſſued from this Academy, viz. *Monumens Celtiques*, i. e. Celtic Monuments, with an account of the Celts and Druids, with Celtic etymologies. By M. Cambry.

The author ſets out with a grand miſtake, viz. that the ancient Celtic, the Breton, the Welſh, and the Iriſh, are one and the ſame language. " The conviction," ſays he, " of the antiquity of the language now ſpoken in Brittany, Wales, and ſome diſtricts of Ireland and Scotland, has determined

mined some men, zealous for the glory of the Celts, their ancestors, to institute enquiries into their language and history: to collect together the monuments, which illustrate their country: and to found a *Celtic academy*. It is proposed by this body, 1. To make researches into the Celtic language; to give the etymology of all words which are derived from it, and especially of those which enter into the French. 2. To describe, elucidate, and engrave, all the remains of Gaelic monuments, which have reached our times. The society will regularly publish its memoirs."

The authors of the Monthly Review, of this work, very justly observe, that M. Cambry makes no distinction between the Celts and Goths, as recommended by the learned Mallet, and which the accounts of Cæsar and Tacitus sanction.

They observe, that the Welsh and the Bretons are able to hold intercourse together, and in a very short period become conversant with their respective dialects; but they believe, that this is by no means the case with regard to the Welsh, and those who speak the Irish and Highland or Erse dialects: the two latter of which bear a very close affinity, while they have very little similarity to the Welsh and the Breton."

In these observations the Reviewers are perfectly right. The Erse and Irish are the same. Bishop Bedel's Irish bible was read in all the churches of the Highlands till of very late years. The Welsh and Irish cannot understand each other:

other: the languages are very different. The following examples will illuſtrate what has been ſaid of the Welſh and Iriſh languages.

The Oratio Dominica from Chamberlayne.

	WALDENSE.	IRISH.
1.	Our n'Arme ata air neambh.*	1. Air n'Arm ata air neamh.
	Our Father, &c. &c.	
2.	Beanich a tanim.	2. Beannaichar t'anim.
	Hallowed be, &c. &c.	
3.	Gu diga do riogda.	3. Go ttigea do rioghacda.
	Thy kingdom come, &c.	
4.	Gu denta do hoill air talmhuin, mar ta ar neamh.	4. Go deantar do thoill (pron. hoill) air talmhan, mar ta air neamh.
	Thy will be done, &c.	
5.	Tabhar dhim an mugh ar narán limbhail.†	6. Tabhar duin aniugh ar narán laethamhail.
	Give us this day, &c.	
6.	Agus mai dhùine ar fiack, amhail mear marhmhid ar fiecha.‡	6. Agus maith (pron. mai) dhúine ar fiach, amhail mar maithmhidne ar fiacha.
	And forgive us, &c. &c.	
7.	Na leig ſin ambharibh.	7. Na leig ſin am bhuaribh.
	Lead us not into temptation.	

8. Ach

* In the modern Iriſh it is *Air n'Athair*. *Arm* and *Athair* are ſynonimous, ſignifying origin, root, &c. See *Athair* in my Proſpectus of an Iriſh Dictionary.

† *Dhim* is certainly an error of the preſs, or of the copyiſt, as it is proper in the next paragraph, viz. *Dhuin: Anmugh* for *Aniugh*, muſt alſo be an error of the preſs.

‡ The errors of the preſs are viſible in this paragraph.

WALDENSE.	IRISH.
8. Ach ſoarſa ſhin on olc.*	8. Acht ſaorſa ſin on olc.
But deliver us, &c.	
9. Or 'ſleatſa rioghta, comhta, agus gloir gn ſibhri.†	9. Or is leatſa rioghacta, cumhacta, agus gloir gan ſiorraidhe.
For thine is the kingdom, &c.	

The old Britiſh and Corniſh are ſuppoſed to be genuine remains of the Celtic. We ſhall give the Oratio Dominica in each of theſe dialects, from the ſame author, that the reader, by comparing them with the foregoing, may be ſatisfied, that the Waldenſe and Iriſh are not Celtic. The Celtic appears to be a language formed on the Scythic.

The Oratio Dominica in Britiſh or old Welch.

1. Eyen Taad rhuvn wytyn y neofoedodd.
2. Santeiddier yr hemva tau.
3. De vedy dyrnas dau.
4. Gueler dy wollys arryddayar megis agyn y nefi.
5. Eyn bara beunydda vul dyro inniheddivu.
6. Ammaddeu ynny tyn deledim megis agi maddevu indeleduvir ninaw.
7. Ag na thowys ni in brofedio gach.
9. Namyn guvaredni rhag drug.

The

* *Soarſa* for *ſaorſa*, an error of the preſs. *Shin* for *ſin*. S before E and I pronounces as SH. In the preceding paragraph *Sin* is written properly.

† *Combta* for *Cumhacta*, and *Sibhri* for *Siorraidhe*, muſt be miſtakes of the copyiſt. Some words ſeem to have been written from the ſound, without regard to orthography.

The ſame in Corniſh.

1. Nei Taz ba oz en nêv.
2. Bonegas boez tha hano.
3. Tha glazgarn doaz.
4. Tha bonegaih bogweez an nôr pokara en nev.
5. Dreu dho nei dithma gen kenevyn bara.
6. Ha givians nei gen pehou kara nei givians gela.
7. Ha na ledia nei idn tentation.
8. By'z dilver nei thart drôg.

"The ingenious and accurate tranſlator of Mallet has collated ſpecimens of the Pater Noſter in all the Celtic and Gothic dialects: after many obſervations on theſe dialects, he acknowledges, that he cannot think the *Iriſh* and *Welſh* equally derived from one *Celtic* ſtock; at leaſt not in the ſame manner as any two branches of the Gothic. *Scarce any reſemblance appears between them*, ſays he, ſo that if the learned will have them to be ſtreams from one common fountain, it muſt be allowed, that one, or both, have been greatly polluted."

The ſimilarity between the Lord's Prayer, in the language of the abovementioned Coti, cannot be ſtronger than the ſimilarity of the theology and mythology of certain ſects of theſe Iriſh Coti, and of the ancient Perſians and Brahmins of India.

Sir Wm. Jones acquaints us, that the Hindus believe in fourteen Menu's, or celeſtial perſonages.

pages. (Af. Reſ. Vol. I.) We find but three in Iriſh mythology, viz.

1. MENN go follus priom gheinte. MENN moſt certainly the firſt born. But this is the Perſ. مهبن *mihin*, firſt born.*

2. MENN go follus tuismeahoir. *Menn* moſt certainly our firſt parent. This is certainly the *Menu* or Adam of the Brahmins.

3. MENN-AN-AN. *Menn* of the waters, who, it is ſaid, conjointly with *Bad*, god of the winds, and *Rè*, the moon, had the command of the weather, and was god of the ſeas; and mariners worſhip him, and call him *Mac-an lear*, ſon of the ſea. Then follow ſome verſes, of which the following is a literal tranſlation.

> When affliction came on all mankind,
> *Mena* of the ſea remained unhurt.
> Woeful was the day the waters guſhed forth!
> But *Mena* lived, and ſaw his children float.

This is the *Menu* or Noah of the Brahmins.

He is alſo called *Mann na ndàn*, Mann of the ſhip. Arab. دونيج *dunij*. Perſ. دوني *duni*, a yacht, a ſwift-ſailing veſſel.

It is ſaid he led a colony to the iſle of *Mann*, from whom the iſland was ſo named.

There

* Tuiſmeah is ſynonimous to Menn. Ex. Tug Abraham ſeitih do *tuiſmeadh cloinne*. Abraham gave wives to the firſt born. (Leabhar breach.) Ch. אשת *eſhet*, old Greek γυνη, mulier, uxor. Poſt mortuos ſemideos primus regnavit *Menes*. (Africanus ex Manethone.)

There is a Manx chronicle in favour of *Mannan-an*, beginning thus:

Mannan'-an beg, hight Mac y llr
Was the firſt that ruled this land, &c. &c.

(See my Vindication, p. 549.) That is,

King Mannanán, ſon of the ſea, &c. &c.

The Manx language has preſerved many words now obſolete in the Iriſh and Erſe; for originally they all three ſpoke the ſame tongue.

Beg, a prince, a lord; Perſ. *beig*. الغ بيگ *Ulug beig*, a great lord, in Iriſh *Ealg beg*: both words are of Tartar origin. (Rich.) See p. 20.

"The origin of caſts in India," ſays Fr. Paolino, "is loſt in the period of *Noah*, whom the Indians call *King Menu*." (Lib. II. ch. iv.)

J. Reinhald Forſter has this note on Paolino. "Whether king *Menu* be the ſame perſon as the Noah of the Jews, is ſtill very doubtful. In general, many of the modern literati lay too much ſtreſs on etymology. Thus Father Georgius, in his Alphabetum Tibetanum, has employed a great deal of learning to no purpoſe. Even Sir Wm. Jones, in his papers on the people of Aſia, has committed the ſame fault."—Is it poſſible, that *Mena* of the Iriſh mythology, who was ſaved from the waters with his family, when all the reſt of mankind was drowned, can be other than *Noah*: and does not this name reflect a light on the Indian Menu, and on Sir Wm. Jones's explanation,

from

from a quarter, whence no ſuch circumſtance could be expected?

In common with the old Perſians, our *Coti* or *Cuthi* preſerved the following names of God.

ART. God. In the Parſi and Pehlvi *Art.* "*Art*, Dieu, titre d'honneur donnè a pluſieurs princes Arſacides, adoptè auſſi par les Saſſanides. *Artabeſter*, *Artaxerxes*, *Artabanus*." (De Sacy.)

Hence the old Perſians called themſelves *Artæi*, according to Herodotus; that is, *Art* حي *hy*, deſcendants of the ſun, not Magnates, as Bochart thought.

SEATHAR. God. (O'Brien and Shaw.)

Seathar, Art, ſean ainm go fior. *Seathar*, the moſt ancient name of God, moſt truly. (Foras focal, or Nomenclator of obſolete Iriſh words.) Ch. שטר *ſothar*, gubernator, dominus. Ar. ستّار *ſattar*, an attribute of God. (Rich.)

CHAP. IV.

THE HISTORY OF THE NORTHERN SCYTHIANS OR SCANDINAVIANS.

MR. Rozen has lately publiſhed "*An Eſſay on the Mythology and ancient Hiſtory of the North, extracted from original Manuſcripts in the old Scandian and Gothic languages*, of which the following is a literal tranſlation.

"A Turc prince, named Sig, reigning in Swithiod, (Scythia,) on the borders of the Black ſea, finding his country preſſed by the increaſing ambition of the Romans, and having made many unſucceſsful efforts to oppoſe it, reſolved, at length, to make room for them, by quitting the country.

"He had ſent confidential people to reconnoitre the country ſituated between the Black ſea and the Baltic. He knew, that thereabouts dwelt a race of ancient Scythians, by whom the influence of worſhip had gained the ſupremacy of all the North; and he learned by commiſſaries, that king Gylfe, then advanced in years, had no ſons, but many daughters, diſtinguiſhed for their beauty, and other eminent qualities. Sig thought this a favourable opportunity to form ſtrong connexions, by marrying his ſons with the daughters of Gylfe.

"Having

" Having got every information of his route to Upſal, the reſidence of Gylfe, he aſſembled all his male ſubjects, capable of bearing arms, and propoſed an enterprize, which promiſed conqueſt and independance. The plan was received with ſuch an enthuſiaſm, that even the women inſiſted on partaking of the glory of the execution; thoſe, that had no children, demanded arms, that they might fight by the ſide of their huſbands and brothers. None remained behind but ſuch as age, or other infirmities, rendered incapable of bearing the fatigue of the march.

" Although the army of Sig was ſuperior to any, that could oppoſe him on his march, he preferred gaining the good will of the nations, through which he was to paſs, by perſuaſion, rather than by force. With this deſign he ſet out, with all the array and pomp of religious ſuperſtition. The moſt of his army and warriors were left to guard the country he paſſed through.

" Thus having found his way to the north of Germany, then known by the name of the country of the Saxons, he there left three of his daughters, with a diviſion of his army, and proceeded to the coaſt of the Baltic, where his fame for conqueſt and power had preceded him; and, having ſent a pompous embaſſy to Upſal, he was invited by king Gylfe amicably to partake of a feaſt, and great ſacrifice, the anniverſary of which approached.

" Sig

" Sig did not take a military ſuite with him, but his divines and miniſters ſkilled in ſacrifices. They were twelve in number, the chief of whom was Niord, his ſon Frey, and his daughter Freya, whom Sig had eſpouſed, on account of her great beauty, and profound ſkill in the art of divination.

" Sig himſelf was not leſs diſtinguiſhed by the comelineſs of his figure, than by his wit and mental talents. His appearance at Upſal excited great admiration. He was tall, and of pleaſing addreſs, but, if offended, his looks ſtruck terror: in the ordinary occurrences of life, his mildneſs gained the good will of all: he was alſo eloquent and perſuaſive in ſpeech, had cultivated the talent of poetry, in which he wrote his travels and conqueſts; a novelty, that ſoon gained great emulation, and gave birth to all thoſe remarkable hiſtorical poems of that part of the world, the collection of which formed, for the ancient and middle ages, a body of hiſtory more complete than any other people can boaſt of.

" Before the arrival of Sig on the Baltic, the hiſtory of the North conſiſts only of vague traditions, tranſmitted from father to ſon. But, beſide the introduction of rhyme in recitals, which impreſſes the memory, ſo as to preſerve theſe traditions in their purity, there is every appearance, that Sig brought with him the art of writing into the North. At leaſt it is certain, that the moſt ancient hiſtorians of the country attribute to him the invention of Runic characters; a mode of writing,

writing, that has left ſo many unperiſhable monuments, though rude, in obeliſks of granite ſtone, that ornament the tombs of diſtinguiſhed perſons of ancient times. Sturliſon affirms, that this cuſtom was introduced by Sig.

" The king of Upſal, having no cauſe to diſown the kindred or relationſhip of this illuſtrious ſtranger, coveted to be more firmly connected with him. It was a received opinion in the North, that the race of Gylfe proceeded from a *Turc* prince, named Othin or Odin, who formerly had led a colony into that country from Swithoid or Scythia: and if he had conceived any doubts, the ſimilarity and identity of language, the ſame mythology and mode of worſhip, would have been ſufficient proofs of their being of one and the ſame origin.

" Gylfe delighted in the converſation of his viſitor, and eagerly adopted his ideas, which at length tended to fix the ceremonies of worſhip in the moſt ſolid manner. Niord and his companions had the charge of the ſacrifices, and of conſulting the gods, and of communicating their decrees to the people. They were alſo made members of the ſuperior tribunal, where the king preſided, and before whom the other princes of the North brought their complaints, at the ſolemn aſſembly of the great ſacrifice. Inſtead of the title of *Devine* or *This*, that the miniſters of the ſacrifice bore formerly, they gave them the name of *Drott*, i. e. Lord; from whence the Daniſh and Swediſh Drotning,

Drotning, i. e. Queen, and Drotz, i. e. ſupreme chief of juſtice, or judge.

" The number *Twelve* is alſo preſerved in the North: the territorial tribunals are compoſed of twelve members, named, in the language of the country, *Telfmen*, or Twelve men.*

" The power of the miniſters of the ſacrifice thus extended to political and civil objects; divi-

G nation

* It is not conteſted, that the inſtitution of a jury of twelve exiſted in the time of the conqueror. The document which remains of the diſpute between Gundulf, the biſhop of Rocheſter, and Pichot the ſheriff, aſcertains this fact. " The jury appears to me," ſays the indefatigable Mr. Turner, " to be an inſtitution of progreſſive growth, and its principle may be traced to the earlieſt Anglo-Saxon times." (Hiſt. of the Anglo-Saxons, Vol. IV.)

" Some ſay a trial by a jury of twelve was in uſe among the ancient Britains, and others, that we had it from the Greeks." (Jacob's Law Dict.)

In a former volume of this work I have traced it much higher. " The Iriſh word *Coiſire* ſignifies an aſſembly of judges for the deciſion of cauſes; it is alſo a jury of twelve men, to try according to Engliſh law." (O'Brien and Shaw's Dict.) " Dans chaque *Parganah* ou diſtrict, il y a une *Cacheri*, ou cour de juſtice." (Anquetil. Legiſlat. Orientale, p. 97.) It certainly was in uſe with the old Etruſcans. The twelve *Lucomones* preſided over twelve provinces—they took on themſelves the adminiſtration and diſtribution of juſtice; and on extraordinary occaſions, ſuch as the trial of property, of life or death, they were ſummoned to meet at *Voltumna*, where the grand national tribunal was held.——I believe there can be no doubt of its origin with the ancient Perſians or Scythians.

nation was left to the women, and Freya, the wife of Sig, by her artful addreſs, became eminent in that myſterious art.

" Sig, having thus gained great influence, was firmly attached to the people of the North, by the marriage of his ſons with the daughters of Gylfe. And being thus naturalized, he divided his conqueſts among them, giving Gardarike, or Novogorod, in Ruſſia, to Sigurlame; Cimbria, or Jutland, to Schiœld; Norway, to Senieſigir: without mentioning thoſe he had eſtabliſhed in Germany, and the interior of Ruſſia.

" The grandſon of Schiœld, named Frode, obtained the name of peaceful, from the profound peace the North enjoyed during his reign; a reign, which coincides with the ſhutting of the temple of Janus under Auguſtus. For a long time in Denmark they counted the year from the epocha of the peace of Frode.

" This indication perfectly agreeing with the calculation of three generations to a century, and with the number of years, that the hiſtorians of the North have aſſigned to the reign of each king, brings the emigration of Sig to the æra of the expedition of *Pompey* againſt the Scythians, and fixes his arrival on the ſhores of the Baltic about 72 years before Chriſt."

At the end of this eſſay is the Runic alphabet; Mr. Rozen obſerves, that the three firſt letters, in value to our Th, O, R, and named Thor, Odin, Reid, are in honour of *Thor*, god of heaven, *Odin*,

Odin, god of battles, and *Reid*, which ſignifies work; and, that it appears even that the ſeries of all the letters taken together means ſomething myſtical.

Odin it appears was the ancient name of the true God with thoſe northern Scythians; a name, *Ihre* juſtly obſerves, which may be drawn from the Hebrew *Adon*, Dominus, nomen veri Dei. It may have been borrowed from their neighbours, our Coti; for *Adon*, in Iriſh, ſignifies ſovereign, *Adonahad*, ſovereignty, and frequently occurs in the old laws of Ireland. It was a name alſo aſſumed by *Sig*, about ſeventy years before Chriſt, according to *Snorro*, the ancient hiſtorian of Norway, and his commentator *Torfæus*. And, if I don't miſtake, *Sig* had the ſame ſignification as Odin or Adon; from whence the Italian and Spaniſh *Seignor*, a lord; *Seignoria*, a lordſhip, and the Engliſh *Signiory:* the S. Goth *Seger*, victory; the Iſlandic, *Siga*, war, and the German, *Siegen*, to obtain a victory, are, in my opinion, all allied to this word *Sig*, dux, the lord and leader of an army.

Gylf, or ſome one of that name, certainly led an army to Scotland. On an obeliſk at Newton, in Aberdeenſhire, is an inſcription in the old Pelaſgian characters, (which theſe northern Scythians might have borrowed when in Aſia,) with the name of Gylf Gummarra, or Dominus Gylf.—I am favoured with a copy of this inſcription, by Dr. George Kerr, of Aberdeen.

It is a very curious monument of antiquity, and worthy of a good engraving: the whole conſiſts of ſix lines.

How different the hiſtory of the Northern Scythæ, or ancient Scandians, to that of the ancient Iriſh, Coti, or Indo-Scythians. Before the arrival of *Sig* on the Baltic, that is, ſeventy years before Chriſt, the hiſtory of the North conſiſts only of vague traditions; whereas the hiſtory of the Iriſh extends to a remote antiquity, to a period, as Blackſtone ſays, *of which the memory of man runneth not in the contrary*, and yet brings with it proof from Scripture, and from the moſt ancient Oriental authorities.

Sir Wm. Jones was of opinion, that *Odin* or *Wodin* was the ſame as *Budh*, whom he proves appeared on earth 1014 years before Chriſt. Now, according to the Northern hiſtorians, Odin flouriſhed at a period not very diſtant from our Saviour, and was cotemporary with Pompey and Julius Cæſar. Odin was a god of war and terror, and his votaries carried deſolation and the ſword throughout whole regions; but Budh came into the world for the ſole purpoſe of preventing ſanguinary acts. He put down the ſacrifice of men and beaſts. "Thou blameſt the whole Veda, when thou ſeeſt, O kind hearted, the ſlaughter of cattle preſcribed for ſacrifice. O Céſava, aſſuming the body of Buddha." (Purana.)

I doubt much if Mr. Rozen has begun his tranſlation of the Scandian hiſtory properly. A

Turc

Turc prince—Tor; Thor, in the northern dialects, ſignifies a prince: it is the ſame in Iriſh, and *Orc*, *Torc*, is a prince, and probably in all the Aſiatic languages. In Arab. طريقه *tarike*, a chieftain, or head man. طرخان *turkhon*, a prince; تر *tur*, noble. *Thurra* is the ſame as בעל *Baal*, dominus. (Clem. Alex.)

It is true, that Torfæus, Sturlang, Sturlſon, and other Northern authors do affirm, that a large body of Turks did colonize Scandinavia: their aſſertion is no authority. Language and mythology ſhew, that they did not come from Turqueſtan or Touran.

Mr. Rozen commences with this remark: "Although we know, that there were ſeven generations of kings in Scandia before Gylfe, the hiſtory of the North, before his reign, was no way ſimilar to that of other ancient civilized nations." He allows three generations to a century; ſo that he brings the arrival of Odin in Scandia about 320 years before Chriſt: a period of but yeſterday, when compared to the arrival of the Coti from Spain to the Britiſh iſles.

CHAP. V.

1. OF THE COMMERCE OF OUR ANCIENT COTI, AND OF THEIR PATRONYMIC NAMES. 2. OF THEIR SHIP-BUILDING AND NAVIGATION. 3. OF THEIR INVENTION OF THE FIGURES ON THE CELESTIAL SPHERE.

1. COMMERCE, and a desire of conquest to secure that commerce, was the principal motive of the ramblings of the Coti from Colchis, and the Eatal, or Wolga; as I observed in my Vindication of the ancient History of Ireland, p. 48.*

Irish history opens with a description of *Eochaidh*, alias *Bartolan*, (i. e. the great leader,) setting out from the banks of the Caspian, with a caravan of 1000 men, *agus a dha Ceannaith, Biobal agus Bebal*, and his two chief merchants, Biobal and Bebal; and proceeded to *Sogdiana*, leaving his eldest son to take care of this settlement, till he pursued his journey towards the *Indus* or *Soor*, where he fell in with the *Fir-bolg*, the Viri Bolgi, the *Bologues* of the ancient Persians and Arabian authors.

This expedition, says the author of the Book of Lecan, took place 300 years after the flood! All

* Printed in the year 1786.

All nations boaſt of their antiquity. However, let us recollect, that 600 years after the flood of Noah the dying patriarch Jacob mentions the migrations of the *Zidonians*, and alſo, that in his time caravans moved from country to country: the *Midianites* and the *Iſhmaelites* in caravan, were the cauſe of Joſeph's being ſold. Can we then doubt of the early navigation of a people ſo well ſituated for trade as our Coti or Indo-Scythæ were?

Seated in *Colchis*, where they were great ſhip-builders, as Herodotus informs us, they carried on for a long time an extenſive commerce, till the Greeks poſſeſſed themſelves of it. Strabo tells us, that the whole region abounded with fruits of every kind, and with every material, that was requiſite for navigation. Timber was in great plenty there, and there were many rivers for its conveyance downwards. They had alſo abundance of flax and hemp, together with pitch and wax. The *linen* manufacture of the natives was in high repute; and ſo it was of the Scythopolians, when ſettled in *Bethſan* or Scythopolis, and of a colony of them ſeated in *Scythia Limyrica*, between the Indus and Ganges. Wherever they went they carried this art with them. The *Bios*, or cotton manufacture, was not in leſs repute.*

In

* Bios, manufactured cotton. בוץ *bytz*, is commonly tranſlated fine linen. Hager inſiſts it is another name for ſilk, and the Iriſh lexiconiſts are of the ſame opinion. Dr. Vincent

In Midrach Coheloth memorantur, fol. 92. lina tenuia, quæ veniunt *Bethſan.* De linificio *Scythopolis* vide codicem Theodoſianum, leg. 8. (Relandus.) The *linen* of Colchis was ſometimes painted with figures of animals and flowers, and afterwards dyed like the linens of India. Herodotus tells us, that the whole was ſo deeply tinctured, that no waſhing could efface the colours.

Cotton cloth, linen, ſalted fiſh, ſalted butter, pitch, gold duſt, precious ſtones,* and glaſs, compoſed the greateſt part of their exports; and, in conſequence of this commerce, they made many ſettlements on the *Pontus* and *Euxine*, the coaſts of which were in many places peopled from them.

It

Vincent ſays, it is ſuppoſed every where to be cotton. "Ex τινων φλοιων ξαινομενης βυσσος. *Byſſus, a material hackled from certain barks of plants.*" (Strabo.) This paſſage clearly proves it was not ſilk. The proper names for ſilk, in Iriſh, are *Sioda, Seric, Srol.*

* Atque ita latiſſimum *Scythiæ* ſpatium *Colchis* tribuat, ſic ut dicamus in ea aurum præſtantiſſimum, et ſmaragdos, et cryſtallos inveniri, quandoquidem generatim de Scythia, cujus partem eſſe Colchida affirmant veteres, et aurum et reliqua *Moſi* memorata ibi reperiri, et optimæ quidem notæ fuiſſe. (Cel. Relandus.) Gold, in Iriſh, is *foar* and *aphos*, or *afos;* whence the river *Phaſis* in Scythia, where they collected the gold *foar*, or duſt. In Hebrew gold is named אופז *auphaz*, and gold duſt אפר *aphir;* whence *Ophir*, ab pulviſculis aureis fluminum nomen habet. The old name of the gold mines in the county of Wicklow was *Afoſt*, and the place of ſmelting *Foar-bhith*, or the houſe of the gold duſt. (Vindic. p. 146)

It is worthy of remark, that the name of *butter*, which, according to *Cauſabon*, and the indefatigable *Beckman*, (in his Hiſtory of Inventions,) was firſt made by the *Scythians*, ſhould at this day be the ſame, in Iriſh, as in Hebrew and the Indian dialects.

Im, *iom*, butter; from *Iomai-nim*, to toſs about, to whirl, as milk is, to be made into butter. If Voltaire, Bailly, and Gebelin are right, that every art or ſcience originates with that people, the name of which is expreſſed in their language, the Orientaliſts muſt have owed this invention to our Coti. "Un principe fundamental et reconnu de tout le monde, en fait de mots, eſt, que toute ſcience a été inventée ou perfectionnée par le peuple, dont elle a emprunté le langage." (Gebelin.)

Im, pronounced *Eem*, and in its inflexions *Eim*, is Iriſh for butter; *Meacon* and *Maſcon* is another; and *Maichean* or *Maighean* is a churn, from *Maicim*, to break in pieces. In Arabic حما *ḥama*, de lacte concreſcere in butyri modum. (Gol.) Hebrew, חמאה *hema*, butyrum. Thema מחה *macha*, 'percutere, pertundere, ſicut חמא *hema*, quod et ipſum percutiendo fit. Chaldee, מאחא *macha*, butyrum. Hindooſtan. *Maakon*, *Mukhun*, butter. Perf. مسکه *meſkè*. חמא *hema* is not a Hebrew word, although the lexiconiſts pretend to derive it from *Macha*.

So it is as remarkable, that the Iriſh called linen by the name of *Indic*, (Cormac) which ſeems to point to their having learned that art of the

the Indians; and, that they do uſe the Indian meaſure, Bandal and Ciuma, at this day, for coarſe linens, in the ſouth, tends to confirm it. *Bandal*, and *Bandal-amb*, is a cubit, the breadth of the linen; and it is ſold by the *Bandal* in length.

" *Bans*, meſure de longueur dans l'Indoſtan." (Anquetil. p. 281.) Hindooſtanee, *Banh-deel*, a cubit, i. e. *Deel*, a meaſure of *(Banh)* the arm. Chaldee and Perſian *Bandl*, a certain meaſure; and in the Chaldee אמה *amb*, a cubit; " quanta eſt a brachii flexu ſeu prominentia exteriori, uſque ad medii digiti ſummitatem." (Schindl.)

The אמה was divided into twenty-four digits, or equal parts: ſo is the Iriſh *Bandalamb;* hence, the ruſtic purchaſer, when he ſuſpects the meaſure, paſſes his thumb twenty-four times over, along the meaſure, to know if it is juſt. Of this I have been a witneſs.

Baiſeach, a palm in meaſure; Ch. פשך *piſhek*.

Ris, *Reis*, a ſpan; Ch. ריז *riz;* Perſ. ارش *ariſh*.

Ciuma, half a quarter of a yard, a palm. O'Brien writes it *Cruma;* it is an error of the preſs: it is evidently the *Ciuma*, a palm in meaſure, in India. (Fr. Paol. de S. B.)

Cliabh, a meaſure for dry goods; Ch. כילא *chila*, menſura aridorum Chaldæorum, 18 *Cabas*, ſeu ſata tria. (Plantavita.)

Keeſh, a meaſure for dry goods, ſtill in uſe; Sanſcrit *Kejaza*.

Madda,

Madda, ſo named from *Mad*, a hand. Ar. مد *mudda*, menſura quædam *aridorum*, quantum duabus manibus conjunctis extenſiſque capi poteſt, (Gol.) which is about the quantity of an Iriſh *madda*, or *madder*.

Glaſs was another article of manufacture with the ancient Coti; in Iriſh named *Gloine*, from the verb *gloinim*, to fuſe; in the Bengaleſe *Golano*, to fuſe: the word has been derived by ſome Iriſh etymologiſts from *Gleo*, melted, and *Thinne*, fire; hence *Gloine ebar*, a glaſs houſe; *Gloinadoir*, a glazier; *Gloine-ciam-ambarc*, a teleſcope.

In Iſaiah, ch. iii. v. 23, for glaſſes uſed by the Jewiſh women, we have in the plural גליונים *glionim*, which Thomaſſin derives from גלה *galah*, revelare; inde גליונים *glionim*, ſpecula. A ſpeculum in Iriſh is *ſgahan*, correſponding with the Chaldee זגן *zagan*, victriarius, qui vitrum conficit, aut vendit. (Buxt.)

Our Coti or Indo-Scythæ appear to have been the firſt carriers of the Indian trade to the Caſpian; from whence it found its way into Europe. They paſſed the deſerts in *Ciara-ban*, (Kiaravan,) i. e. companies or troops of merchants, as the words expreſs; and they conſtructed *Fon-teacs* or *Caravanſeras:* all terms in their own language, to be found in the Chaldee and Perſian, (as we ſhall preſently ſhew,) and this at a diſtance of time far beyond the reach of hiſtory.

The Greeks, envious of this trade, drove them from *Colchis*, from the *Pontus*, and the *Euxine*, after

after many ſevere and bloody engagements, as Iriſh hiſtory ſets forth.

Our learned countrywoman, and pleaſing hiſtorian, Mrs. Guthrie, has explained this commerce ſo well, that we ſhall quote the whole paſſage.

" The Greek coloniſts," ſays Mrs. Guthrie, " ſeem to have been ſo convinced of the great importance of their *fiſheries*, that ſeveral of them have a fiſh on their coins. Even the great city of *Byzantium* had a fiſh hook on its money, to ſhew how much it was beholden to that ſource of riches.

" The moſt valuable branch of commerce, which the Greeks fell into on the Euxine, (for I hold their fiſheries as the firſt,) was the rich Indian trade, carried on far *beyond the reach of hiſtory*, and their arrival in theſe ſeas, by the channel of the *Caſpian*, *Cyrus*, and *Phaſis:* and which the coloniſts, ſettled in the ancient kingdom of *Colchis*, *learned from the natives*, *eſpecially from the inhabitants of Iberia*, *who had been rendered by it rich and flouriſhing*,* while their country was become one of the beſt cultivated in Aſia, as already remarked; *ſo there is little wonder*, *if the fame of the riches of Colchis had reached Greece at an early period*, *and produced the Argonaut expedition to ſhare it.*

" We

* The Iberians were Scythians, as has been fully proved from various ancient authors.

" We are told, that at firſt the Greek ſettlers went as far as *Nineveh*, the capital of Aſſyria, then the great mart for India goods, to purchaſe their cargoes, till, on acquiring more knowledge of the trade, they diſcovered a fact, which *probably the natives had concealed*, viz. that they could procure them much cheaper by dealing directly with the Indian merchants, who brought them as far as the Caſpian ſea, only 375 miles from their principal ſettlement, *Serapanis*, on the *Phaſis*, to which their ſhips could come up and load.

" As to the whole courſe of this trade from India to the Euxine, we owe the information to the enquiries of *Pompey*, after defeating *Mithridates*. That great man, wiſhing to open once more this channel of wealth to his country, which had been ſhut up ſince the days of the Greeks, (the period that I am treating of,) ſent intelligent people to make enquiries: and they related, on their return, that the goods were conveyed in ſeven days from India to the river *Icare* in *Bactria*, which falls into the *Oxus*, and that river into the *Caſpian*, where the Greek merchants received the rich merchandizes, and brought them in boats up the *Cyrus*, (now Kur,) from which river they were carried by land to the Phaſis, and arrived at *Serapanis* in four days, as the road was ſo good as even to admit the uſe of carts. From Serapanis the loaded veſſels eaſily dropped down to the *Euxine;* and, after traverſing that ſea, ſailed

ſailed through the Thracian *Boſphorus* to the Grecian ſtates, for which they were bound.

" It is impoſſible to cloſe this article without a remark on the high antiquity of this commerce. Solomon traded to India upwards of 700 years before Chriſt: and he, probably, only *followed a tract beaten a thouſand years before him:* a ſubject on which the Abyſſinian Bruce is equally learned and luminous." (A Tour through the Crimea or Taurida, by Mrs. M. Guthrie, Letter 75 and 76.)

The Bologues, as I have ſhewn in my Vindication, built wicker veſſels, covered with hides, for the navigation of the Indus. Niebuhr was in Oman not many years ſince, and found, that the Omanites conſtructed the ſame kind of veſſels on the Perſian gulph.—But, ſays Iriſh hiſtory, with ſuch veſſels we could not navigate the Red Sea. " Ni dheacaidh aon *Eſs* tre ſan Muar-ruaidh, achtt an *Eſs umaide;*" that is, no *ſhip* can navigate the Red Sea, but a *timber-built* ſhip. (O'Clery, from a very ancient manuſcript.) Does not this paſſage ſhew the knowledge of our Coti in the navigation of thoſe ſeas?

Our *Coti* or Indo-Scythæ, maſters of this great trade, had a body of laws for its regulation, named FORAS, explained ſimply by the word LAW, in our Dictionaries; theſe are the laws of the Scythians, mentioned by *Ephorus* and *Procopius:* by theſe they regulated commerce in Spain; the Portugueze ſtill retain the word. The Royal Society

Society of Liſbon, in 1805, offered a premium, "Pour le juriſprudence. *Une expoſition de la Conſtitutions, et des effets politique des anciens* FORAES, *(c'eſt a dire,)* LOIS DE COMMERCE." (Mag. Encyclop. Aout, 1805.)

Fragments of theſe *Foras* ſtill exiſt in the Iriſh manuſcripts in the College Library.* The term is Chaldaic, viz. פורס *phoras*, exactor publicorum tributorum aut vectigalium. (Buxtorf.) Arab. فرس *fubris*, a law, a rule, a canon. (Rich.) In every port the king had a *Foirſar*, or officer of the cuſtoms, a collector; a word apparently derived from *Foras:* but we find the Chaldee פורסא *phorſa*, exactor publicorum tributorum aut vectigalium, in Chaldæa.

In like manner the Iriſh word *Dath* is explained to ſignify a law, but certainly is the Arab. دية *diat*, the law of retaliation, which is fully explained in the Iriſh laws.

OF THEIR PATRONYMIC NAMES, GAODHAL, GAEL, AND FOINICE.

1. GAODAL, or Gaodhal. By this name the Coti diſtinguiſhed themſelves as of the poſterity of

* Several ſpecimens of theſe laws, with their tranſlations, have been given in the courſe of this work. See Collectanea, Vol. II. and III. It is a great pity, and a ſcandal to the nation, that encouragement is not given for a tranſlation of all thoſe fragments of laws in the library of Trinity College.

of Japhet, who in Scripture is ſtyled *Japhet* גדול *gadul*, to diſtinguiſh themſelves from the Chaldæan colony named *Tuatha Dedan*, or the Haruſpices of Dedan. גדול magnum eſſe vel fieri. Synonimous to which is the Armenian *Aigh*, nomen gigantis et *Aighaſineach*, Armeni ab *Aigh* oriundi—horum gigantium erat *Japeticus* ille *Haigh*, celebris ac fortis præfectus, jaculandi peritiſſimus, arcuque potens. (Moſes Choronenſis, Lib. I. c. 9.)

2. GAEL, a merchant; *Gaelibh*, (gaeliv,) tribes of merchants, derived from *gaelis*, or *geilis*, traffick, commerce. In Arab. جلي *gheli*, negotium magnum, grave. (Gol.) *Ibh* in Iriſh, and אב *ibh* in Chaldee, tribus, pars populi qui ab eodem *(ab)* patre geniti erant, whence *Gaelibh*.

Gálway receives its name from a company of merchants ſettled there. Commerce with the Iriſh and Arabs was eſteemed honourable; and hence, in both countries, the adjective *Aſob* (noble) was prefixed to the word implying commerce, to ſignify a merchant. *Aſob-Gaelibh*, the merchants of Galway; and hence Ptolemy names the bay of Galway *Sinus Aſobus*. The Arabs and Perſians write it اصحاب *aſ-hab* and *aſoub*, ſignifying lord, maſter, poſſeſſor. اصحاب تجارت *as-hab tajaret*, merchants, (Rich.) in Iriſh *Aſobtegerith*. The Iriſh now write it *Eaſb* and *Haſb;* as in *Eaſb-óg*, a biſhop, i. e. the dignified óg, or holy man. *Aſhab* is reduced to *Aſp* in the Perſian, whence *Argi-ſp*, *Kiſh-taſp*; hence *Eſub-opes*, king

king of Scythia, that conquered *Seſoſtris*. "Il ne faut pas croire, que tous les noms Perſans terminés par *Aſp* renferment le mot cheval; il ſignifie *Chef*." (Anquetil de Perron.)* Iſaiah takes notice of this pompous title given to the merchants of Tyre, "whoſe manufacturers were princes, and whoſe merchants the honourable of the earth." In like manner we read in Iriſh hiſtory of the *Ceannaith-ambra in Inis-Mann*, the noble merchants of the iſle of Mann.

3. FEN, FON, commerce, merchant, wealth; hence the common adage,

"Cine ſcuit ſaor an ſeine."

The Scythian tribe are merchants by profeſſion; and hence *Fonteac*, a caravanſera, the *teac*, or houſe of the merchants; an inn. (Shaw.) *Foinice*, profeſſional merchants;† *Feinice*, the ſame; old names given to our *Coti*. One of the old names of Ireland is *Crioch na Fuineach*, the country of commerce or merchants, whoſe ports, according to Tacitus, were more reſorted to than thoſe of Britain: and hence *Bearla feine* ſignifies the language of the merchants, who, by intercourſe with foreigners, ſpoke a mixed dialect: *Bearla teibi*‡

 means

* *Aſb* ſignifies a horſe in Iriſh alſo; *Cuil Aſb*, a jade of a horſe. (Shaw.)

† P. كيا *kio*, opus, actio.

‡ "By *Bearla teibe*, our anceſtors always underſtood a mixed dialect." (Ch. O'Connor.)

means the ſame, from טאב *tab*, merces, negotium; whence *Thebes* in Egypt, which was once the emporium of that country. (See Bruce's Abyſſinia, Vol. II. p. 30.)

In Arabic and Perſian فن *fon*, trade, traffick; فنتق *fontuk*, a caravanſera. Chaldee פונדק *phondak*, caupona, hoſpitium, hoſpes, vinum et eſculenta vendens. Perſ. فندق *funduk*, caravanſera. Punice-Malteſe *fondok;* hoſpitium mercatorum, et nomen cujuſdam loci in Melita. (Vaſſali.) Shaw tranſlates *Fonnteac*, an *Inn*, which is the ſame thing as caravanſera; but I believe he is right in tranſlating *Samaſaiche*, a ſuttler of an inn, compounded of the Perſ. شم *ſhem*, an inn, and اشکار *aſhikar*, publick. *Guirme*, which Shaw alſo tranſlates an *Inn*, is the Chaldæan גרם *gurm*, caravanſera, habitatio in ſolitudine, à גור *gur*, habitare modicum tempus peregrinorum more. (Buxtorf.)

In every Iriſh *Fonteac*, or caravanſera, reſided a *Bruigher*, who had certain lands aſſigned him, for which he was to entertain the prince and all travellers on journeys: he was alſo to find cheſs-boards and backgammon-tables for their recreation, as particularly expreſſed in the *Breithamhan* laws of Ireland. Ch. ברגר *bargar*, in Aruch exponitur pro domibus extra urbem extructis, in quibus venduntur *victualia viatoribus*—indè explicatur, hoſpitium, popina, in Vajik rabba, ſect. 7. *Simile hoc eſt regi iter facienti per deſertum.* Cum perveniſſet ad diverſorium primum, comedit et bibit

bibit illic. (Buxt.) Ar. برج *berj*, cibum et potum largius ſurrepſit, aut eorum habuit. (Gol.)

The author of a learned work on the primitive elements of language blames the great Bochart "for not having underſtood the word *Phœnician* to be of the ſame import with the Chaldæan word *Chanaanite;* for as Chanaanite ſignified a *merchant* in that language, ſo doth *Phœnician* mean the ſame thing in Greek; for *pen, phen,* means money, traffick, uſury; thus *Phœnician* doth alſo denote riches, jewels; and *Fœnus,* in Latin, is uſury."

Baxter in his Reliq. p. 415, obſerves the ſame. "It is," ſays he, "a grand, though an ancient miſtake, that the old Φοινικες were *Tyrians.*" And the learned Monſ. Du Puis tells us, "it is a miſtake to think, that, by *Phœnicians,* the Greeks meant the people of thoſe cities, at the bottom of the Mediterranean, and on the coaſts of Syria and Paleſtine. *Phœnician* was a general name, that the Greeks gave to *all Eaſtern* people, that *trafficked* with them, and brought commodities for ſale from *Tarteſſus,* an ancient city of Aſſyria, to Peluſium in Egypt. From the divers parts of that ſea, called the *Phœnician* ſea, it was, that the Eaſt carried on its commerce with all the Weſt, from the mouth of the *Indus* to the *Tagus.* Theſe are the *Phœnicians,* who are ſaid to have conquered great part of Aſia, and made Egyptian *Thebes* their capital. We cannot doubt, but the *Scythian* nations of Aſia moved to the *ſouth of Perſia,*

41471

Perſia, and perhaps extended even to the ocean. *Carmania*, on the Perſian gulph, was the great depôt of commerce for Perſia.* The Carmanians ſacrificed the horſe—the Scythians did the ſame." (Du Puis, De l'influence, que les habitans des Iſles du Golfe Perſique, et des Côtes meridionales de la Perſe, et de la Carmanie, ou de Kerman, juſq'a l'Indus, ont eue ſur l'Europe et ſur l'Aſie Mineure. Mem. de l'Inſtitut. Nat. T. V. Liter.)

The Ethiopian ſhepherds," ſays Bruce, " carried their Indian commodities to *Thebes*, which ſoon grew rich and proud. There is a tribe of theſe ſhepherds, which, if we were to pay any attention to ſimilarity of names, we ſhould be apt to imagine we had found here, in *Africa*, a part of that great *Gauliſh* nation ſo widely extended in Europe and Aſia—theſe are the *Galla;* this word in their own language ſignifies *ſhepherd.* They were carriers between the Indian and Atlantic ocean, and ſupplied the interior part of the peninſula with Indian commodities."—I am rather inclined to think, that theſe *Galla* were a part of our *Gael*, or Indo-Scythæ, and, that they called themſelves ſo, from being merchants; for Bruce ſays, they called themſelves alſo *Agaazi* or *Agagi.*

A body

* And ſo *Ciar-maoin* ſignifies in Iriſh; whence ſo many *Carmens* in Ireland. And theſe grand depôts of commerce were alſo the ſeats of the *Naſtegan*, or aſſemblies of the ſtates. (See Carmen. Seward's Topogr. of Ireland.) See Ciar, No. 10, in the ſubſequent liſt of names for commerce.

A body of Scythians, ſays Iriſh hiſtory, engaged in the ſervice of the Egyptians, overthrew the Ethiopians in many battles, and at length brought them under tribute to the crown of Egypt. They invaded Egypt 3666 years B. C. and again 640 years B. C.

There is a great ſimilarity in many words of the old Egyptian and old Iriſh languages. In my fifth volume I have given about 100 examples from a nomenclator in Egyptian, Arabic, and Latin, printed from Kircher.

"The Scythians of Colchis and of the Euxine," ſays Bryant, "however unknown they had lain for ages, there was a time when the natives had rendered themſelves very reſpectable. For they carried on an *extenſive commerce*, and were ſuperior in ſcience to all the nations in the neighbourhood: *and this was long before the dawning of learning in Greece:* even before the conſtitution of many principalities, into which the Hellenic ſtate was divided. They went under the names of *Colchians*, *Iberians*, *Cimmerians*, *Hyperboreans*, *Alani*, PHOINICE, and PHŒNICES. The extreme ſettlement of this people was in SPAIN, upon the *Bœtis*, near *Tarteſſus* and *Gades*. The *Turdetani*, one of thoſe *Iberian* nations upon the great weſtern ocean, are to the laſt repreſented as a moſt intelligent people. They are well acquainted, ſays Strabo, with grammar, and have many written records of high antiquity; and even their laws are deſcribed in verſe, which, they ſay,

are

are of 6000 years ſtanding.* In *Tatianus Aſſyrius*, and more eſpecially in *Clemens* of *Alexandria*, we have an account of thoſe perſons, who were ſuppoſed to have bleſt the world with ſome inventions; and, upon examination, almoſt all of them will be found to have been of *Scythian* original." (Bryant's Mythology of the Ancients.)

REMARKS.

The *Turdetani* are placed by Strabo, and by Ptolemy, between the *Anas* and the *Bætis*, exactly where the *Scoti* are ſituated by *Oroſius:* they extended themſelves acroſs the country to *Cantabria*. They were certainly the deſcendants of the Indo-Scythæ, called *Ephtali* by Procopius, who, he ſays, were governed by their own king, and by wholeſome laws; and who, according to Iriſh hiſtory, came from the Pontus. And *Oroſius* (an author of the fourth century) tells us, that the *Scythians*, expulſed from *Gallicia* in *Spain*, by Conſtantine the Great, took ſhelter in *Ireland;* where they found the country *already under the dominion of their countrymen the* SCOTI.

Ortelius places the Scoti in Cantabria, at leaſt from thence he brings them to Ireland. "Scoti, quorum

* It is ſuppoſed, that there is a miſtake in the manuſcript of Strabo, and, that for ετων, years, we ſhould read επων, verſes; and, that the true meaning was, that they conſiſted of 6000 verſes.

quorum Oroſius, Claudianus et Ammianus inter Latinos ſcriptores meminere, Britanniæ inſulæ ſeptentrionales populi, qui ex Hiſpaniæ Cantabria oriundi, atque inde in Hiberniam migrantes, tandem in Scotiâ ſedem fixere." (Ortelius.)

Boulanger, a very learned hiſtorian and antiquary, ſays, "Il eſt bon d'obſerver, que les anciens font ſortir les *Iberiens* d'Eſpagne de la *Colchide*." (L'Antiq. devoilée. T. I. p. 364.)

We ſhall here detail many other words and terms relating to commerce, to ſhew, that they are of Oriental origin, and could not have been imported into the Iriſh language by any other means than by their anceſtors having been a trading people in Aſia.

4. AONACH, a fair, a mart. *Aonachoir*, a merchant; and, with the inſeparable particle F, (as Golius calls it,) *Faonach* and *Fionach*, a merchant; and perhaps hence the *Feinice* and *Foinice*, or *Phoinice*. *Aonach Tailtean*, the fair of Tailtean. *Aonach*, a market town in Lower Ormond, now Nenagh. (O'Brien.) *Diaonach*, the god of trade; whence the Romans made *Janus* a god of trade, catching the ſound of the name. In Arabic عنوق *anuk*, negotium. Ch. אנכרא *aonacara*, negotiator; from אוני *aoni*, emptio. Gr. ὤνη. *Anach*, in Iriſh, with the particle F, *Fianach*, ſignifies a giant; the root is Anach. ענק *anak*, in Hebrew and Chaldee, ſignifies a giant; and I believe the *Anakim*, which the meſſenger of Moſes met in *Canaan*, were no more than a caravan of merchants:

merchants: the ע and the ע are often uſed promiſcuouſly. They were certainly a large-bodied people; but they were Canaanites, that is, merchants.

Fianach in Iriſh undoubtedly conveys the idea of *terror:* it was the war cry of the O'Tothils, (O'Tools,) as we find by the following regiſter: it is the Chaldee פנע *phanah*, conterrere.

De clameo de O'Tothils voce *Fenneck abou.* Rot. Tur. Birm.

Placita cora de anno 4to. Edw. II. Walterus Penrys, Williel-mus le Bette, Henricus le Bette, Willielmus Penrys, Johannes filius Roberti, &c. et alii, rectati, quod ipſi noctante venerunt ad William de Hugerton, et in eadem villâ riotoſe clamaverunt magna voce, *Fennock abo, Fennock abo,* quod eſt ſignum de O'Tothils; et per hujuſmodi clameum malitioſè fecerunt omnes homines et fœminas ejuſdem villæ fuere extra domos ſuos; et hoc facto roboriaverunt in prædictâ villâ quatuor gallinas et octo pullonios prœtii ſex denariorum, et unum caſeum prœtii unius oboli, et inde ſuam fecerunt voluntatem, contra pacem ſe veniunt et defendunt omnem roboriam, et totum, &c. Et dicunt, quod non ſunt inde culpabiles, et de bono et malo ponunt ſe ſuper patriam. Et Ricardus Alewyn, &c. (cum undecim aliis) dicunt ſuper ſacramentum ſuum, quod ſunt culpabiles, et fecerunt pacem cum domino rege pro tranſgreſſione prædicta per viginti ſolidos, &c. &c.

Every

Every Iriſh chief had a war cry, as *Butler abou, Crom abou*, &c. Gedeon gave his war cry to his little troop againſt the Madianites, *To the Lord and to Gedeon.*

Caidreuh Aonach, a partnerſhip in trade, fellowſhip in commerce. (O'Brien, Shaw.) Hence the *Bene-Chadre-anach* in the Pœnulus of Plautus, v. 35, meaning the Carthaginians, or the ſons of the trading company.

Ceannaigh, a merchant, from *ceannam*, to buy and ſell. Ceannaighth *ambra* in inis Mann, the *noble* merchants of the iſle of Mann. (See Gael before.) כנען *canaan*, a merchant; the final *nun* (N) is ſervile here, and this is agreed in general. And if *Canaan* may be from כנע *canaa*, which cannot be diſputed, then it is a miſtake, though a common one, that a merchant was named *Canaan* from the grandſon of Noah, and the father of the *Canaanites.*" (Bate's Heb. Lexicon.) *Canaan*, though written with כ *caph*, a ſervile, which when prefixed ſignifies, *according to*, *like*, is undoubtedly derived from קנה *kana*, emere; whence קונה *konè*, emptor. קנען *kenahan*, nomen proprium viri. Mercatura nobilis, inde *Kenahan*, negotiator, merx, all written with ק, which is always radical. Let the Hebræiſts ſettle that matter. And hence we may add the Iriſh family name *Kinahan*. I ſhall not heſitate to declare, that, in my opinion, both derive from the Indo-Scythian *Ceannaigh*, pronounced *kannaih*. The Scythæ of Bethſan are called Canaanites in Joſhua, c. xvii.

6. *Beannann*,

6. *Beannann*, merchandize, wares, houſehold goods. Perſ. بانيان *banian*, a Hindu who employs himſelf in trade. Sanſcrit *banian;* Hindooſt. *bunij*, wares, merchandize.

7. *Tora*, Torach, trade. *Comh-thorachd*, commerce. *Tar-aos*, a community of merchants. Ch. טרי *tari*, negotium, *Tarun*, mercator. טריא *taria*, commercium. Hence Troas, Troja, Troy. See Phrygia in Reacam. Art. 13.*

8. *Biſe*, money, traffick. *Biſeachoir*, i. e. *Biſe-ſeachoir*, a merchant. Among the Brahmins the caſt of *Byſe* only are allowed to traffick. Hindooſt. *Biſeh*, a fair, a market; *ma-bijſet*, commerce; *biſatee*, a pedlar. Ar. بازار *bazar*, merchandize, trade, market. The Iriſh *Biſeachoir*, is compounded of *biſe* and the Chaldee סחורא *ſachora*, or סוחר *ſochar*, merx, mercator, qui mercium et negotiationis cauſâ ultro citroque circuit. סחרין *ſacharin*, homines et quicquid in circuitu eſt. Hence the Iriſh *Seacharan*, a ſtroller, a pedlar; and the *Scar* in the county of Wexford, where the old Britons opened a market. *Scara-walſh*, &c. &c. Hindooſt. *Sahookar*, a merchant.

Our Coti or Indo-Scythæ coined money for the purpoſe of traffick. Indus rex in Scythia argentum

* Torc ſignifying a hog or ſwine, the Trojans took this animal for their ſign armorial. *Arma fixit Troia*, (Virgil.) Troia fuit inter arma templis affixa. Armorum inſigne, id eſt, *ſus*. (Meſſala Corvinus.)

gentum primus invenit, quod Ericthonius Athenas primum attulit. They trafficked alſo with Indian and Babylonian money and meaſures. The meaſures I have already explained, and ſome of their coin, in my laſt volume. *Bes*, Bis, Bios, i. e. *Cios*, a ſpecies of money. (O'Clery.) *Bis*, tribute. (O'Brien, Shaw.) This muſt have been the *Byſa* of Pegu, mentioned by the earlieſt navigators from Europe to India. "The *Byza* is worth (after our account) about half a ducat." (Voyages and Travels of M. Cæſa Frederick, merchant of Venice, 1563. Hacluyt's Coll.) Perſ. باج *baj*, a tax. Hence the Iriſh *Baſcac*, a toll-gatherer; and probably *Baſſaile*, a vaſſal, that is, one under tribute.

Bann, Pann. Or bann, a ſpecies of gold coin. (O'Brien.) The Indian *Pannam* is a ſmall round coin of ſilver, like a rupee. (Fr. Paolino, p. 85.) *Pangæus* mons, apud quem auri metalla et conflaturam Cadmus ipſe invenit Phœnix. (Plin. L. VII. c. 56.)

Pungine, a penny. Hindooſt. *Pun*, a half-penny.

Fann, Fang, an ancient coin of gold or ſilver. (O'Brien.) *Faing n'dearg oir*, a fang of red gold. (Id.) *Do bhearadha faing n'dearg oir don eaſbog*, he gave a fang of red gold to the biſhop. (O'Clery.) The ſilver *Fanon*, called by the Indians *Panam*, is a ſmall round coin. (Fr. Paolino.) The Cochineſe *Panam* is a very ſmall coin of tin

or

or lead. (Id.) *Feng*, a Chineſe coin, the tenth of an ounce.

Duda, a coin of iron or other baſe metal. *Duda*, ſteel. (Shaw.) The *Duda* is a ſmall round coin of tin or lead, or other baſe metal, according to the nature of the country. (Id.) Ar. حديد *hudid*, iron.

Gear, money. *Gear-ſom*, earneſt money. (Shaw.) Ch. גרה *gera*, obolus, nummus. (Buxt.) Ar. گرو *gerau*, earneſt money, handſel. (Rich.) *Gerah*, a ſmall Hebrew ſilver coin, worth ſomewhat more than a penny Engliſh. (Parkhurſt.)

And as to arithmetical figures, ſo neceſſary in commerce, Boxhornius and Bryant both inſiſt, that they were invented by the Indo-Scythæ. (See Collect. Vol. V.)

9. MAL, riches, wealth, rent, tax, tribute, commerce; *Malair*, a merchant. Hence the names of towns and lands, where fairs are held, viz. *Mallo*, *Malahide*, *Malahideart*, *Maltan*, &c. Arab. and Perſ. مال *mal;* Heb. מהל *mahl*, riches, money, wealth, goods, merchandize, revenue. Hindooſt. *Mal*, merchandize; *Mela*, a fair.

10. CIUR, CIAR, commerce, a merchant. *Machoir*, the ſame. *Eand-machoir*, a frivolous merchant, a pedlar, a toyman. *Ciara-bann*, a troop or company of merchants, a caravan; hence *Ciaragh*, now *Kerry*, whoſe ports were much frequented, and *Machara*, *Machara-felt*, and many

many other market towns. *Ciar-maoin*, the wealth of merchants, an emporium. Ch. כירה *ciri*, venditio, emptio, negotiatio. מכר *machar*, vendere. מכורה *mechura*, commercium. Ar. كاور *kaur*, trade. Perſ. كرمان *karmen*,* a market, an emporium. كريد *kerid*, a place of commerce; hence *Crete*, from the Iriſh *Ciar-ith*, the country of merchants. "*Uranus*, ſon of *Acmon*, (a Scythian,) conquered *Crete;* and his male children were called *Cureti*, that is, merchants: they fabricated ſwords and iron arms, with which they trafficked with other nations. There is a great reſemblance, ſays Du Puis, between the words *Car* and *Carmania*. CARMANIA, on the Perſian gulph, was the great depôt of commerce for Perſia." Hence, probably, the Iriſh *Mar-ciur*, and the Latin *Mercurius*, the god of trade. *Mar* is the ſame in Iriſh and Chaldee as *Bal.* מר *mar*, dominus; vocabulum Babylonicum, et pro Hebræo בעל *baal*. (Bochart.)

11. TUGAR, *Tegur*, *Tegearach*, commerce, purchaſe. (O'Brien and Shaw.) Pœnis תגורא *tugro*, commercium. "*Tingi* hodiè *Tangar* dici reperis apud Caſtaldum. Hinc ſuſpicio non levis, Phœnices hoc vocabulum ſcripſiſſe cum R in fine. Sic *Tingir*, vel Τιγγιρ, *tiggir*, eſſet emporium, ut תגר

* Perſ. كرمان *Korman*, Carmania, famous for ſteel; a caſtle, an emporium. Hence the Iriſh *Corman*, vulgò Croman, a lancet, a chirurgical inſtrument made of Carmanian ſteel; alſo Damaſcus ſteel.

תגר *tagger*, Syris, negotiari, et תגר *taggar*, negociator. Inde appellatam à Pœnis ſuſpicamur Carthaginem Hiſpaniæ תגרא *tugra*, i. e. commercii, ut à Mediterranea Carthagine diſtingueretur. Quod Græci ſic acceperint, quaſi à *Teucro* conditore ſortita eſſet id nominis. *Nam hujuſmodi fundamentis nituntur pleræque Græcorum fabulæ de populorum origine.*" (Bochart.)

12. LIOGHAC, i. e. *Ceannais; Gaolach*, i. e. *Geilis*. (O'Clery.) *Liogac*, commerce, like *Gaolach* from *Geilis*. (See Gael, Art. 2.) *Luighaire*, a merchant. *Aluigheacht*, commerce. *Tracht-aluigh*, a merchant. (M'Curtin's Dict.) *Lioghac* ſhould have been written *Luighac*. *Tracht-aluigheacht* is the Arabic طرقة علاقة *trakt-alaket*, the trade or profeſſion of commerce. Hindooſt. لگلو *lugao*, commerce.

A body of our *Loegrians*, or merchants, remained in Cornwal after the arrival of the Cymri; and from that body the Britons probably borrowed ſome of the rites of the religion of the Coti, which was that of the ancient Perſians.

From *Luighac* and *Ciar* I think are derived the names *Leleges* and *Carians*, on the coaſt of the Euxine, *even to Scythia*, who in that quarter of the world laid the foundation of an empire, and of *commerce*, as extenſive as that of the Phœnicians of Africa, ſays the learned M. Du Puis, " and," adds he, " by means of the Erythræan colonies, compoſed of Aſſyrians, Perſians, Indians, Arabians

bians and Phœnicians, the Eaſt communicated its arts and ſciences, its commercial genius, and all the riches and productions of India, Perſia, and Arabia, to the Weſt.

" It would be intereſting to diſcover and determine, at what period this tranſplantation of people from the Eaſt took place, becauſe by that we ſhould have a given point or period, to determine one of the greateſt revolutions, that affected the Weſt and the North of Europe—an impenetrable veil conceals this great want of univerſal hiſtory—all that we know is, that it was *anterior to all known epocha of Grecian hiſtory.* The moſt ancient chronology of the Greeks, when we would not grope in the dark, is that called the war of Troy. But the people adjacent to the Perſian gulph, and the iſlanders of the Erythræan ſea, had eſtabliſhed colonies on the coaſt of our ſea a long time previous to the age, in which Ulyſſes and Agamemnon lived, even before the age, in which the pretended expedition of the Argonauts is fixed.

" The foundation of Tyre, or rather that of the temple of Hercules of Tyre, was made 2800 years before the Chriſtian æra; and the taking of Troy is ſettled at about 1200 years before the ſame æra, and the expedition of the Argonauts at 1250.

" Suppoſing then, that the expedition of the Argonauts be an hiſtorical fact, *which I am far from admitting, and which authors wrongfully and ignorantly*

ignorantly place as the age of the diſcovery of the art of navigation, there was more than 1500 years, that the Tyrians trafficked before that period in the Mediterranean and its iſles. *Tyre*, before it was deſtroyed by the Perſians, was the greateſt maritime city that then was; their pilots guided their ſhips by the ſtars of the *Little Bear*, which they taught the Greeks; they cultivated all the ſciences, and all the arts, with equal ſucceſs.

"*Tyre* was but the daughter of *Sidon*. Homer ſpeaks of Sidon, and does not mention Tyre. On the other hand, we learn from Herodotus, that theſe *Sidonians* themſelves were but a colony of iſlanders, who inhabited the entrance of the Perſian gulph, oppoſite the mouth of the *Euphrates*. What antiquity then can be given to theſe iſlanders, who formed ſuch eſtabliſhments on the coaſts of another ſea, or on the coaſts of the Mediterranean? An antiquity, that we cannot determine, but which we muſt grant, ſince it is from them that the moſt ancient cities of the Weſt of Africa, and of Europe, draw their origin. They were, in fact, colonies of the Indian ocean, that built ancient *Cadiz** in the Atlantic ocean. Thus navigation muſt have been *perfected in very remote ages*, to have eſtabliſhed a communication between places, where the ſun riſes, and where it ſets. What could have been the motives, that determined theſe

* Ceide, a market, a fair.

theſe iſlanders of the Indian ſeas to betake themſelves to the weſtward? We cannot doubt, that the Scythian nations of Aſia moved to the ſouth of Perſia, and perhaps extended even to the ocean." (Du Puis.)

The great routing of the Tyrians was by *Gudarz*, alias Nebuchodonoſor, who, after a ſiege of thirteen years, drove them out, ſeized on the Tyrian ſhips, and purſued them to Spain. *Ithobal* was then governor, who, not thinking himſelf ſafe in Spain, fled with our Coti to Ireland; where, according to Iriſh hiſtory, he met the *death of thoſe who are drowned in the ſea*, as the prophet Ezekiel had predicted. (See my Vindication.*) "Du Puis," ſay the Reviewers, "writes in conjectures, which facts do not countenance, and which want even the ſupport of probability."

Moſt of his aſſertions appear to be ſupported by hiſtory: a great body of our Indo-Scythæ ſettled on the Perſian gulph, from whom a great

 tract

* Ith, ſays Iriſh hiſtory, was neither Mileſian, (Scythian,) Omanite, Bologue, or Nemedian, but far ſuperior to all theſe. *Mac Con* deſcended from *Ith*, and extended his arms to the Britannic iſles and to Gaul (Liber Lecanus, fol. 119)—that is, *Ith* was a Tyrian. His city was taken by Nebuchodonoſor 573 years B. C. "Is this your joyous city," ſays Iſaiah, "whoſe antiquity is of ancient days? Her own ſhips ſhall carry her afar off to ſojourn." Spaniſh hiſtory aſſerts, that he built the city of *Itho-baal*, or *Thobal*, now *Santubes*. (See my Vindication, p. 304, and Gebelin's Monde Primitif, T. VIII.)

tract of country on its borders was named *Scuthia.* "When the Indo-Scythæ ſeized upon the provinces of Suſiana and Chuſiſtan," ſays the learned Bryant, "they were in the poſſeſſion of the navigation of the Tigris downwards to the Perſian gulph, where they commenced a very early trade."

13. REACAM, to buy and ſell.

"*Commerce fut perſonifié.* Commerce was made a divinity." (Gebelin.)

From *Reacam* they formed *Muireach*, a merchant; pl. *Muireagh.**

Mor an muireach an tar tonn. They (the Scuit) were great merchants beyond ſeas.

From the ſame root, with the particle F, they formed *Fiarach*, the god of trade; in the plural, *Fiaragh*, merchants. "The *Ibh fiaragh*," ſays O'Brien, "ſettled in *Galway:*" true, for *Fiaragh* is ſynonimous to *Gaelibh*, i. e. merchants. See Art. 2. From *Fiarach* the Latins formed *Phryxus*, the god of trade. *Phryxi templum et lucus in Colchide.* (Plin. et Pomp. Mela.)

The fable of *Phryxus*, as wrought up by the Greeks, ſhews that he was a merchant of *Colchis*, that traded in gold duſt, collected, as hiſtory informs us, in ſheep ſkins, ſunk in the bed of the *Phaſis;*

* Hence the *Fo-muireagh* Afric, the king-merchants of Africa, as they are ſtiled in Iriſh hiſtory; the *Bene Caidreabaonac*, the children of the trading company of Carthage, as Plautus calls them.

Phaſis; which, I have ſhewn from *Ebn Haukil*, was practiſed in Aſia, as late as the tenth century. (Collect. Vol. VI.)

" The Greeks carry *Phryxus* and his ſiſter *Helle* into *Bœotia;* which country they left, to go to their relative *Œtis*, king of Colchis. They mounted on the back of a ram, whoſe fleece was of gold, and proceeded on their journey through the air. The height, to which they were carried, made *Helle* giddy, and ſhe fell into the ſea. *Phryxus* gave her a decent burial on the ſea ſhore, and after he had called the place *Helleſpont*, from her name, he continued his flight, and arrived ſafe in Colchis, where he offered the ram to the god Mars. This ram the gods intended for *Athamas*, the father of Phryxus, as a reward for his piety and religious life. *Œtis* gave him *Chalciope* his daughter in marriage, and was afterwards murdered by his father-in-law, who envied him the golden fleece. The murder of Phryxus was ſome time after amply revenged by the Greeks; it having occaſioned the famous expedition atchieved under *Jaſon*, and many other princes of Greece, by the *Argonautic* expedition, for the recovery of the golden fleece, and the puniſhment of the king of Colchis for the murder of the ſon of Athamas."

By this fable we learn, that the Greeks, having routed our Indo-Scythæ from their ſettlements in Colchis, and ſhared their trade, had adopted *Phryxus* as one of their divinities.

It appears, that they had deprived them of the fiſheries, as they did at length of the India trade. In the Iriſh language *Eiſg* ſignifies *fiſh*, and *Reac-eiſg*, a fiſhmonger, or fiſh-ſeller; and this might well have been applied to the ancient Greeks; whence, I think, *Rhaicus*, which, we learn from *Heſychius*, was the primitive name of the Greeks; and by prefixing the Scythian word *gui* or *goi*, a nation or people, (as in *Gui-ban*, the white (haired) people, the Saxons,) came *Gui-Rhaicus*, and contractedly *Græcus*, or Γραικὸς.

From *Fiaraigh*, merchants, with the ſuffix *aoi* or *ia*, a country, probably is derived *Phrygia*, whoſe ports were noted for trade: and from the Iriſh *Tora*, trade, commerce, (Art. 7.) may be derived *Troy;* as *Pergama* is from *Burgamh*, a pleaſant town or city;* for *Acmon*, one of their primitive chiefs, had ſettled there before, and built a city called after his name, (p. 4.)—" Eſt valdè probabile, quod *Scythæ longè ante Dardanum*, adhuc in primo ſuo ex Armenia per Aſiam minorem in Europam tranſitu, pro ſe *Trojam* occupaverant." (Otrockocſus. Orig. Hungar. p. 13.)

The Perſians in like manner, from رقاحی *rukahè*, mercimonium, formed فروخی *firookhi*, a merchant; Hindooſtanee *furokht*. The Chaldæans add the letter L; רוכל *rocal*, a merchant; הרוכל

* Pergama, the Phrygian name of Troy, is a northern word. (Bailly to Voltaire.)

הרוכל *herocal*, negotiator; whence the name of the voyaging Hercules.

Ceide, a market, a fair; hence *Cadiz*.

OF THEIR SHIPBUILDING AND NAVIGATION.

The inſpired penman informs us, that the ſons of Japhet divided the iſles of the Gentiles among them; conſequently they were the firſt navigators. And the next moſt ancient hiſtory exiſting, which an Iriſh ſcholar would name *Seanca-nath*, or the intelligence of antiquity, confirms the Scripture, by informing us, that the firſt builder of a ſhip was *Chryſor* or *Chruſor*, a perſon of great antiquity, and who navigated the ſeas. (Philo Biblius.)

The Coti or Indo-Scythians, ſons of Magog, ſon of Japhet, claim this name. *Carras*, in the Iriſh, is a large ſhip, and *Carras-ſaor*, or *Carras-ſoir*, a ſhip-builder.

" *Where is Carras, king of ſhips?*" (Poem of Oſſian.)

Carras, a ſhip of war. (Shaw.) It ſignifies a ſhip built with timbers and planks, bolted on, to diſtinguiſh it from the *Currach*, or ſhip of timber, wattled and covered with hides.

In like manner from *Long*, a ſhip, *Loing-ſaor*, a ſhip carpenter; *Loing-ſeoir*, a pilot; *Long-bach*, a ſhipwreck.

Long ſignifies a covering, a houſe, a bed, &c. like the Chal. סכן *ſephan*, tegere; סכינא *ſephina*, navis: Iriſh *ſudhbhan*, pron. *ſuvan*. *Long*, bâtiment

ment des Chinois: les *longs* ſont aſſez ſemblables à nos galeres. (Voyage de Matelief, and Dict. de Furetiere.) This word may have been communicated to the Chineſe by our Scythian Coti; for the *Seres*, their neighbours, were Scythians. Σηρες, εθνος βαρβαρον Σκυθικον. (Schol. in Dionyſ.)

" The Seres were a different people from the Sinæ and Sinenſes, though at laſt incorporated with them. The chief city of the country was occupied by them, which they called after their own name *Sera;* for they were the northern *Seres*, a branch of the Cathaian Sacæ, and they named the region Cathaia. From thence they paſſed over to the iſlands of Japan; one of which was from them named Sacaia." (Bryant's Myth. V. III. p. 555. Comment in Dyonifii.)

Sear, a ſailor; *Searhaid*, the ſailor's or rower's ſeat in a boat. (O'Brien and Shaw.) *Seart*, a tranſverſe beam in a ſhip. Ar. صاري *Sari*, a ſailor; بادبر *badbur*, a board or plank; Ar. صاريه *Sariat*, a tranſverſe beam in a ſhip.

Sghás, a ſhip; *Sghásur*, the poop of a ſhip; Ar. جهاز *jahaz*, a ſhip.

Cabal, a ſhip; *Cablach*, a fleet of ſhips; Malabar *Koppel*, a large ſhip with two or three maſts. In the Sanſcrit they are called *Nau*. (Fr. Paolino.) Iriſh *Naoi*, a ſhip.

" The veſtiges of the origin of things are preſerved in the etymology of languages. A ſcience muſt be conſidered as the produce of that country, where the technical terms it makes uſe of took

took their riſe. This is a principle not to be diſputed. The place of theſe technical terms is the North, whoſe languages point out to us the origin of navigation." (Bailly to Voltaire.)

"When one nation borrows a term from another," ſays Captain Turner, "they are indebted to the ſame ſource for the knowledge of the thing which is deſignated." It is a moſt juſt obſervation, if the Eaſtern nations did not borrow theſe terms from our Coti or Indo-Scythæ, the latter did from the Eaſtern nations, which ſtrongly marks a free communication with them."

The *Dioſcari*, or *Afaide*, the gods of voyages and travellers, as the names import in Iriſh, (ſee Vol. VI.) were the invention of our Coti ſeated in Colchis, where they were known by the name of *Currabunnith*, or *Corybantes*, that is, ſhipbuilders; for which they were remarkable, as we are told by Herodotus. "Neptunus autem pari conſilio numeraſſe, nam dedit poteſtatem naufragis ſaluti eſſe." (Hyginus.) Strabo, Ammian, Homer, Horace, all agree in celebrating the Dioſcari as the protectors of ſeamen.

Oſcar in Iriſh is a voyager. *Afaide* is from *faid*, to travel by land. *Do faidh tar Alp uile*, he travelled over all the Alps. (O'Brien.) The Greeks, as voyagers, borrowed the firſt name: the Arabs, as travellers by land, the ſecond. *Hafedhah*, the deity preſiding over travellers. (D'Herbelot.) Hence our Coti named them *Anaces*, defenders. *Anaic me a Thigherna;* defend me, O Lord.

O Lord. اناق *anak*, ſafe, ſecure, a Tartar word. (Rich.)

There is a hill in the county of Cork, named Affadown, i. e. Afaide dun, the hill of Afaide, on which probably was once an altar to theſe deities; on it is a round tower.

" The *Dioſcuri*, having built rafts and ſhips," ſays Sanchoniatho, " put to ſea, and were caſt on ſhore under mount *Caſſius;* there they erected an altar."

This altar, Gebelin proves, was dedicated to the god of commerce. *Caſſius* was ſituated between Phœnicia and Egypt, moſt convenient for the trade of Africa and Aſia. Here, ſays he, on certain fixed days of the year, ſacred to the Deity, " ſe raſſembloient tous ces peuples pour leur commerce; c'etoit tout à la fois un tems de foire, de pelerinage, de fêtes, et de dances: les marchands trafiquoient, les dévots alloient au temple, la jeuneſſe danſoit, toutes les denrées ſe vendoient bien, et chacun s'en alloit gai, diſpos et content." (Alleg. Orient. p. 73.)

Whenever the Coti had finiſhed their voyage, they ſacrificed to the Dioſcuri, and to the *ſtars that guided them*, ſays Iriſh hiſtory.

" The Phœnicians," ſays Strabo, Lib. XVI. " navigated by the inſpection of the ſtars; and from them aſtronomy came to the Greeks." The Greeks may have thought it an honour to name the Phœnicians as their maſters in aſtronomy and navigation: in my opinion they were more beholden

holden for it to our Indo-Scythæ, with whom they had ſuch intercourſe in Colchis, on the Pontus and Euxine ſeas.

THE COTI OR INDO-SCYTHÆ INVENTED THE FIGURES ON THE CELESTIAL SPHERE; PROVED FROM THE IRISH LANGUAGE.

In my Vindication of the ancient Hiſtory of Ireland, printed in 1786; in the fifth volume of my Collectanea, printed in 1790; and in the Oriental collection, printed in London in 1798, I have given my reaſons, why the Indo-Scythæ were the authors of the figures on our celeſtial maps: not the authors of the claſſing and arranging the conſtellations, but of the figures of men, beaſts, birds, fiſhes, &c. in conſequence of that arrangement. I ſhall here be as brief as poſſible.

"The Hindu zodiac," ſays Sir Wm. Jones, "was invented *before the diſperſion*, by the firſt progenitors of that race. It was not borrowed from Arabs or Greeks; and, ſince the ſolar diviſion of it in India is the ſame in ſubſtance with that uſed in Greece, we may reaſonably conclude, ſays he, that both Greeks and Hindus received it from an older nation, who firſt *gave names* to the luminaries of heaven, and from whom both Greeks and Hindus, as their ſimilarity in language and religion evinces, had a common deſcent."

Abbé Pluche, perſuaded that the twelve ſigns, with their names, had been known and uſed in Egypt;

Egypt; knowing very well, that this arrangement does not agree with the ſtate of the year in Egypt, where the harveſt is over long before *Virgo* appears; and, that there falls no rain during the ſign of *Aquarius* being viſible, &c. &c. draws this double conſequence, that the Egyptians were not the inventors of the *zodiac*, but that they had borrowed it from an *Eaſtern* people; and, that its invention is of a very great antiquity, *anterior to the diſperſion.*

Jewiſh authors aſcribe the diſcovery of the twelve ſigns to Enoch, who was ſeventh from Adam, and coeval with him.

That the knowledge of the ſphere preceded the deluge, is the opinion of many learned writers,* beſides thoſe already mentioned.

The ſacred Scripture is a proof of its being early diſcovered. God told our firſt parents, that the lights in the firmament of heaven were for ſigns and for ſeaſons, and for days and for years.

That the year, *by obſervations of the conſtellations*, was divided into months, is evident by the detail of the flood. "The ark reſted in the ſeventh month, on the ſeventeenth day of the month; and in the tenth month, on the firſt day of the month, were the tops of the mountains ſeen."

What

* Conſult Brucker, Hiſt. Crit. Phil. T. VI. p. 56.—Hottinger, Smegma Oriental. p. 239.—Maurice, Hiſt. Hindoſt. V. I. p. 304.—Barret's Enq. into the Origin of the Conſtellations, p. 239.

What knowledge the Arabs had of the ſtars, was gathered from long experience, and not from any regular ſtudy, or aſtronomical rules. The Arabs, as the Indians alſo did, chiefly applied themſelves to obſerve the *fixed ſtars*, contrary to other nations, whoſe obſervations were almoſt confined to the *planets:* and they foretold their effects from their influences, not their nature: and hence aroſe the difference of the idolatry of the Greeks and Chaldæans, who chiefly worſhipped the planets, and that of the Indians, who worſhipped the fixed ſtars.

" The ſtars they moſt uſually foretold the weather by, were thoſe they called انوا *anwa*, or houſes of the moon. Theſe are twenty-eight in number, and divide the zodiac into as many parts, through one of which the moon paſſes every night; as ſome of them ſet in the morning, others riſe oppoſite to them, which happens every thirteenth night; and from their riſing and ſetting, the Arabs, by long experience, obſerved what changes happened in the air; and, at length, came to aſcribe divine power to them, ſaying, that the rain was from ſuch and ſuch an *Anwa;* which expreſſion *Mohammed* condemned, and abſolutely forbad them to uſe it in the old ſenſe: unleſs they meant no more by it, than that God had ſo ordered the ſeaſons, that when the moon was in ſuch or ſuch a manſion, or houſe, or at the riſing or ſetting of ſuch and ſuch an *Anwa*, it ſhould rain, or be windy, hot or cold. The old Arabians,

Arabians, therefore, ſeem to have made no further progreſs in aſtronomy, which ſcience they afterwards cultivated with ſo much ſucceſs and applauſe, than to obſerve the influence of the ſtars on the weather, and to give them names: and this it was obvious for them to do, by reaſon of their paſtoral way of life, lying night and day in the open plains." (See Pocock's Spec. Hiſt. Arab. p. 163, and Sale's Alcoran, p. 31.)

Dr. Richardſon tranſlates انوا *anwa*, ſtars, in the Arab-Engl. part of his dictionary. In the Engliſh-Arab. part of his dictionary, there is no ſuch word under STAR, or Houſes or Manſions of the Moon, or under RAIN. In Golius *Anwa* is not to be found.

In Iriſh *Ain-bhi* ſignifies the rainy planet; pl. *Ainbhigh*, pronounced *ainwy*, the rainy ſeaſons. (Shaw, O'Brien.) *Ainbheach*, (ainweah) i. e. *dearg iombdha no fearthain*, i. e. *Ainbhea*, much wet or rain. (O'Clery.)

Iomnadh a caoragh o ſliobh an ainbhigh; "he drove his ſheep from the mountains in the ainwy or rainy ſeaſons." (Vita Brog.)

I leave the reader to judge, if the Arabs or the Coti, i. e. the Indo-Scythæ, (from whom deſcended the Iriſh,) were the authors of this obſervation.

"The region of *Colchis*, (the early ſettlement of our Coti,) was formed and ſettled," ſays *Appolonius*, in his Argonauts, "before many of the conſtellations were formed." That is, before our Coti

Coti had formed the figures of the celeſtial ſphere; which, it appears for reaſons to be hereafter given, could not be completed, before the junction of the *Coti* of the weſt and of the eaſt, that is, of *Colchis* and of *Scythia Limyrica*, (between the Indus and Ganges); and, before from their united obſervations, they formed the figures of the celeſtial ſphere from the celeſtial letters, which the Chaldæans had uſed to form the conſtellations.

The moſt ancient account of aſtronomical charts with the Greeks, is the ſphere, which, they ſay, was invented by *Chiron* and *Muſæus*, two of the *Argonauts*. Sir Iſaac Newton thinks this ſphere muſt have been invented *before* the voyage of the Argonauts, becauſe the ſhip *Argo* is thereon depicted.

Had this ſphere been conſtructed by the Argonauts, and had they wiſhed to commemorate the enterprize, by placing the ſhip amongſt the ſtars, they would certainly have choſen a conſtellation, which was conſpicuous to Greece; and not one, the viſible ſtars of which were too minute to attract the attention, or to be of the leaſt uſe in the direction of their navigation.

"The attributing the invention to the Argonauts," ſays Dr. Richardſon, "ſeems to be a fundamental error, into which Sir Iſaac Newton has fallen, even in his own line. *Canopus*, the chief ſtar of *Argo*, is only thirty-ſeven degrees from the ſouth pole; the greateſt part of the conſtellation is ſtill nearer to it. The courſe of the

the ſuppoſed voyage from Greece to Colchis lies between 39 and 45 degrees of north latitude. A few only of the leſſer ſtars can poſſibly be ſeen in the whole track; whilſt thoſe of the firſt magnitude, and which alone are deſerving of notice in every aſtronomical obſervation, are, in thoſe parts, totally inviſible."

This conſtellation was viſible to our *Limyrican Scythians* ſettled between the Indus and Ganges, whoſe country extended to cape Comorin in 8 degrees of north latitude.

" Cœli autem regio auſtralis infra horizontem deprimitur, et diverſam ſiderum formam exhibit; ita ut *Diodorus Samias* de Indis narrat, qui cum ad *Limyricen* navigant, *Taurum* in medio cœlo, et *Pleiades* ad antennas medias habent: qui vero ad *Azaniam* navigant, ad ſtellam *Canobum*, quæ ibi *Equus* dicitur, curſum dirigunt, atque inter ea *Apricius* reſonat, aliaque multa hujuſmodi narrat." (Moſis Choron. Geogr. p. 336.)

We have the authority of Dionyſius Per., that theſe Indo or Limyrican Scythians *formed the ſtarry lights into ſchemes;* and it appears, that when they returned to their brethren in Colchis, they jointly formed thoſe figures we find on the celeſtial globe, which had been deſigned originally by the *Chaldæans*, with what they denominated the *celeſtial alphabet;* that is, they marked the letters of the alphabet with ſtars, and then imprinted them, or depicted them on paper, ſo as to form the group of ſtars in each conſtellation. The

Scythians

Scythians read theſe letters in their own language, and what the word ſignified in their own language became the name of the conſtellation.

And this is the reaſon, that the conſtellations will not correſpond to any particular ſpot on the globe. Therefore Sir Wm. Jones was right in aſſerting, that the Hindu zodiac was not borrowed from Arabs or Greeks, but from ſome older nation, who firſt gave names to the luminaries of heaven, and from whom both Greeks and Hindus had a common deſcent. And this will account for Sir William's ſurprize to find *Bears with long tails* on the celeſtial globe.

" It is very remarkable, that the poet Dionyſius, having deſcribed all the nations of the known world, concludes with the *Indo-Scythæ:* of whom he gives a more ample and a more particular account, than of any who have preceded. He dwells long upon their habit and manners; their rites and cuſtoms: their *merchandize*, induſtry, and knowledge: and has tranſmitted ſome excellent ſpecimens of their ancient hiſtory." (Bryant.)

Ινδον παρ ποταμον Νοτιοι Σκυθαι εναιεσιν, &c. &c.
Dionyſius Perieg. v. 1088.

Upon the banks of the great river Ind
The *Southern Scutæ* dwell: which river pays
It's wat'ry tribute to that mighty ſea
Stiled Erythrean. Far remov'd its ſource
Amid the ſtormy cliffs of Caucaſus:
Deſcending thence through many a winding vale,
It ſeparates vaſt nations. To the weſt

Th'

Th' Oritæ live and Arabes; and then
The *Ara-Coti* fam'd for *linen geer*, &c. &c.
To 'num'rate all, who rove this wide domain
Surpaſſes human pow'r: the gods can tell,
The gods alone; for nothing's hid from Heaven.
Let it ſuffice, if I their worth declare.
Theſe were the firſt great founders in the world,
Founders of cities, and of mighty ſtates:
Who ſhew'd a path through ſeas before unknown;
And when doubt reign'd, and dark uncertainty,
Who render'd life more certain. They firſt view'd
The ſtarry lights, *and formed them into ſchemes.*
In the firſt ages, when the ſons of men
Knew not which way to turn them, they aſſign'd
To each his juſt department; they beſtow'd
Of land a portion, and of ſea a lot;
And ſent each wand'ring tribe far off, to ſhare
A different ſoil and climate. Hence aroſe
The great diverſity, ſo plainly ſeen,
'Mid nations widely ſevered.

"Such is the character given by the poet Dionyſius of the Indian Scythæ, under various denominations. They were ſometimes called *Phœnices;* and thoſe of that name in Syria were of Cuthic extraction, as I have before ſhewn.

"To them alſo is attributed the moſt rational and amuſing game called Cheſs. We are moreover indebted to them for the uſe of thoſe cyphers or figures, commonly termed Arabian; an invention of great conſequence, by which the art of numeration has been wonderfully expedited and improved.

"Wherever

"Wherever this great family ſettled, they were ſuperior in ſcience: and, though they degenerated by degrees, and were oftentimes overpowered by a barbarous enemy, which reduced them to a ſtate of obſcurity, yet ſome traces of their original ſuperiority were in moſt places to be found, as among the *Turdetani* of Spain, &c. &c." (Bryant.)

That our *Aire Coti*, ſeated on the Indus and ſea coaſt in India Limyrica, were the *Phoinices*, or merchants of that country, I am convinced; and that they named the ſea, into which the *Soor* or Indus empties itſelf, *Oirthear-rian*, that is, the Eaſtern ſea, (O'Brien and Shaw,) which the Greeks, to humour their fancy, converted into *Erythræan*, or the Red ſea. For the Erythræan ſea is ſuppoſed by moſt writers to be the ſame as the Arabian gulph.

As to the game of Cheſs, if our Coti were not the inventors of it, they certainly were taught it in the Eaſt; for the names of the game are, to this day, the ſame in Iriſh as in Arabic and Perſic. (See my Coll. Vol. V.)

The Celeſtial Alphabet of the Chaldæans.

" In various eſſays, that great linguiſt, Sir William Jones, unequivocally aſſented to the prevalence of our primary tongue throughout the early branches of the *Noachic* family, referring even the ſublime invention of letters, and the origin of *Aſtronomy* itſelf, in which ſcience it appears extremely probable the *celeſtial aſteriſms* were *firſt*

firſt deſignated by the letters of the alphabet, to the children of Ham in Chaldæa." (Maurice's Diſſertation on the Literature of the ancient Indians. London, 1800.)

In the fifth volume of my Collectanea, printed in 1790, I averred this to be the fact; and, that the Indo-Scythæ, (from whom the Iriſh deſcended,) on forming theſe characters into words, tranſlated them by their own language, and thus formed the pictures we now find on the celeſtial globe; that is, in the words of Dionyſius, they formed them into ſchemes.

Theſe characters were placed in ſuch manner as to repreſent the ſtars of the conſtellation. For example,

The Great Bear was thus repreſented forming the word ארת, in Roman letters TRA; and, being read from right to left, as the Chaldee and Hebrew are, they form the word ART, which in Iriſh, and in no other language, that I can diſcover, ſignifies a *Bear*, the name we know that conſtellation by. Hence the Greek ΑΡΚΤΟΣ.

In like manner the Little Bear or Waggon is thus formed or אס; in Roman letters SA, from the right reading AS; and *As* or *Ais*, in Iriſh, ſignifies plauſtrum, a waggon, wane, or cart, ſynonimous to *Drubh;* and *Dhroob* is the Indian name of the pole and polar ſtar.

The laſt ſtar in the plauſtrum, in the angle of the letter , is called in Iriſh *Niatha;* from the

negative *ne*, and the verb *iatham*, to turn; as much as to ſay, that *which turns not*; becauſe this ſtar is ſo near the pole, that its revolution is ſcarcely diſcernible, and for this reaſon it is called the polar ſtar. Buxtorf ſays the Chaldæans called it יותא IOTHA, but gives neither explanation nor derivation of the word. It is extraordinary, that the *Iroquois* of North America name this ſtar *Iate ouatenſis*, or that which *turns not*. (Lafitau.) The Arabs call it جدي *judè*, that is, the ultimate ſtar; whence, with the prefix T, the Iriſh *Tuadh*, the north pole.

For the ſatisfaction of the reader, the conſtellations of the northern pole, from the Chaldæan celeſtial chart, are hereunto annexed. (Pl. II. fig. 1.)

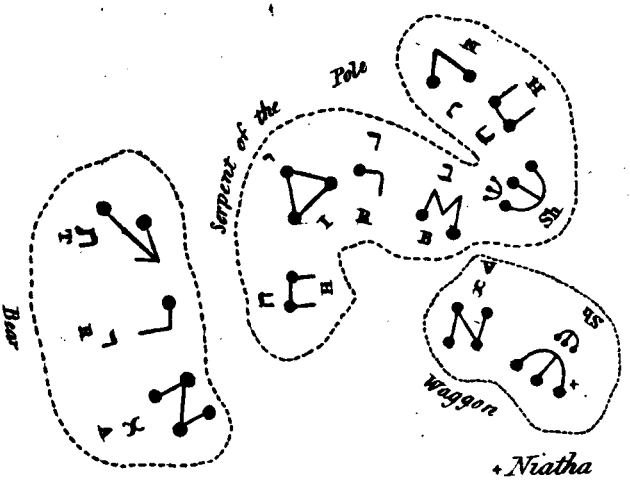
Between the two former conſtellations are the letters נחש בריה HIRB SHN, which being read from right to left form *Nahas Bariah*, which in Iriſh and in Chaldæan ſignify, the *ſerpent of the pole*. This is the *Siſumara* of the Brahmins, which in the Malabar dialect is the name of the crocodile.

The conſtellation of the Bull is formed with the letters תארב or BRAT; and, being read from right to left, form the word *Tarb*, which in Iriſh ſignifies a bull, or the father of generation.

The idea of repreſenting a domeſtic rural ſcene ſeems to have occurred in this conſtellation. Between the letters ר and א is a cluſter, called by our Coti EID, that is, young cattle. At a diſtance above א is another cluſter of five ſtars, ſurrounding

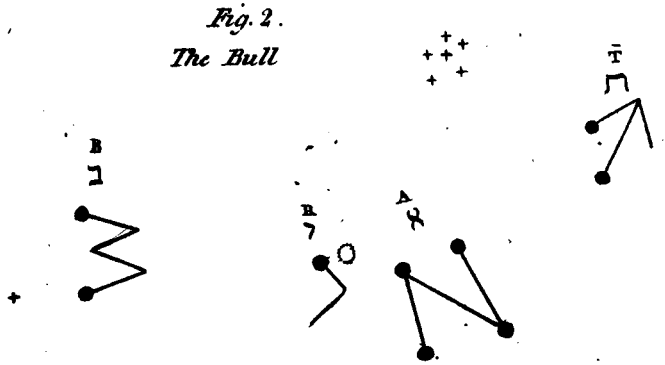
The Chaldean Celestial Chart of the Northern Pole.

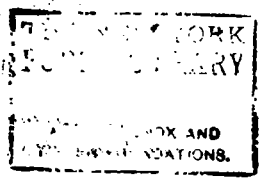
Fig. 1.



+ *Niatha*
or
Polar Star or
Cann Seara, the Sailors bright Star.

Fig. 2.
The Bull




ORK
RY
OK AND
VATIONS.

rounding one of greater magnitude. A better device for ſuch a cluſter could not have been taken, than that of a *hen and chickens;* and this is the name of that cluſter in Iriſh, viz. *Cearc-ein*, pronounced *Karkein.*

Of theſe, the Greeks formed their Hyades and Pleiades. We have authority for the Iriſh name of this cluſter. "Quidam Talmudiſtæ dicunt, quod *Scythæ* et *Aramæi* antiquitus Pleiades vocabant CERCINAS, ſicut Latini Virgilias et Pulicinellas—rurſus locum generationis et patriam Pleiadum vetuſto vocabulo *Cercinas* Mauri vocant, ut Diodorus in 4° libro." (Annius de Antiq. Etruriæ, p. 349.)

The Indians call this cluſter *Pillalou-codi*, and *Cartiguey*, ſignifying the hen and chickens. (Tables Aſtr. du P. du Champ. Aſtronom. Indienne, par Bailly.) The Hebrews undoubtedly adopted this name; hence in Job xxxviii. 33, *et gallina ſuper pullos ſuos.*

In like manner the celeſtial letters ארג or ARG, incloſe the principal ſtars of the conſtellation *Argo;* excepting one bright ſtar, which falls under the body of the ſhip, and that was named *Cann-ob*, or the bright ſtar of the water; whence Canopus, and *Cannſeara*, the ſailor's bright ſtar,* the

* *Cann*, a bright ſtar; it means luminous, whence *Cann*, the full moon. (Shaw.) *Canopus* vel *Canobus*, a ſtar in the ſouthern hemiſphere. (Ainſw.) Sidus ingens et clarum, Canopus. (Plin.) *Cann ſeara*, the ſailor's bright ſtar: the Greeks,

the polar ſtar. But *Arg* in Iriſh, and in Sanſcrit, ſignifies a ſhip, and hence the name of the conſtellation.

عرک *Arak*, Ark or Arg in Perſian ſignifies a mariner.

Art, or the Bear, being the conſtellation, by which our Coti at firſt directed their courſe from Colchis, they formed the word *art-raighim*, to navigate, to ſail a ſhip.

Arg, a ſhip, appears rather to betoken a pirate ſhip, from *argaim*, to plunder, whence *Arg*, a hero, a champion; for piracy and plundering were, in thoſe days, eſteemed heroic actions. *Arganoith*, plundering ſailors, *pirates*, approaches ſo near to *Argonaut*, that if I ſaid it was the derivation of the word, I believe it would not be far from truth: for, if ever ſuch an expedition did take place, it was to plunder the Coti, and to drive them out of Colchis.*

Bochart

Greeks, according to cuſtom, changed it to Κυνὸς ὐρὰ, i. e. Canis cauda. *Cynoſura*, a name without a meaning, of which hereafter. *Cann-achāra*, the bright ſtar of the meſſengers, the ſtar that guided the Magi to our Saviour; hence it is the Iriſh name for the Epiphany. Sanſcrit, *Hircarah*, a meſſenger.

* Gebelin ſees allegory in the hiſtory of the Argonauts; the Weeks perſonified the 50 ſons of Hercules, the 50 daughters of Endymion, the 50 Pallantides, the 50 children of Priam; it is certainly the fame, he adds, of the 50 or 52 heroes, that embarked in the ſhip Argos, and that took the name of Argonauts. This expedition of 50 heroes, for the conqueſt of the celeſtial ram, or of the golden fleece, inconteſtibly

Bochart derives *Argo* from the Chaldee or Phœnician ארכא *arca*, long; as if the Argo was the firſt long ſhip built. The Argonautic expedition did not take place till about 1500 before Chriſt. The Indians and Indo-Scythians had long ſhips five hundred years before that æra. "The Fir Bolg, that is, the Viri Bologues of the Indus, were called by the Indo-Scythæ *Fir Galian*, or *Viri Galian*, becauſe they navigated that river in round veſſels made with wicker and covered with hides." (Keating.) Bochart informs us, that the navy of Tyre conſiſted of two ſorts of veſſels; the one being round ſhips, which they denominated *Gauli;* the other long ſhips or galleys, that is *Arco*, according to this author. (Bochart. Sacr. Geogr. p. 819.) خلي *Khalion* in Arabic ſignifies a large ſhip, navis major, (Gol.) but it may ſtill mean the large round or rather oval veſſels, which the Indians and others uſed on the Indus and Ganges. (See Maurice on the Navigation of the Indians, Ind. Antiq. Vol. VI.)

To conclude this article. The art of navigation was particularly attended to by the ancient Iriſh. By the fragment of a *Breithamhan* law, which was in my poſſeſſion, and now in the library of Trinity College, it is declared, "that an *Ollamh* or profeſſor, for inſtructing youth in veterinary knowledge, ſhall receive three *Eneaclann* and one

teſtibly includes a number of allegorical objects. (Hiſt. Alleg. du Calendrier, p. 473.)

one ſeventh: for huſbandry and agriculture, three *Eneaclann* and three ſevenths: for *Meliacht as fearr*, ſuperior navigation or ſeamanſhip, five *Eneaclann* and the fifth of an *Eanmaide*: for *Meliacht iſtaini*, the ſecond claſs in navigation, but two *Eneaclann* and one ſeventh.*

Meiliacht, the art of navigation; *Meiliach* and *Meilachoir*, a ſailor, are all oriental words. Ch. מלח *malach*, nauta, a ſailor. (Plantavit.) Ar. ملاح *mulawh*, a ſailor; ملاحت *melahet*, the art of navigation; Perf. ملاحي *mullahee*. מלח *malach*, a ſailor, according to Buxtorf, is derived from מלח *melach*, ſal; whence the Iriſh *Mokuach*, a ſalt marſh. Sicut *Melach*, (מלח) i. e. nautæ qui dormit in navi. Prov. 23, 24.

Sear, a ſailor; *Searbaid*, the ſailor's ſeat or board in a boat, in which they ſit to row; *Seart*, the tranſverſe beam. (O'Brien, Shaw.) Theſe alſo are all Oriental terms, and are clear evidences where the Coti learned the art of navigation.

Cann-ſeara, the ſailor's bright ſtar, or polar ſtar;

* How much the *Eneaclann*, or full Eineac was, I cannot diſcover. *Eneclan*, in my old gloſſary, is explained by *Eiric* and *Dire*, a tax or price of value of the thing. *Eiric* again is explained by the Hebrew ערך *herac*, a tax: he taxed the land every one according to (ערכו *heracu*) his taxation; what he was worth: hence *Eiric* is the fine for manſlaughter in the old Iriſh laws. Again, *Eineac* is explained to be a fine paid to a chief for protection: *Tug ceud bo in a eineach*; he gave a hundred cows for his protection. Of the *Eanmaide* I meet with no explanation in any book in my poſſeſſion.

ſtar; the *Niotha*, or that which turns not, ut ſupra.

Ar. ساري *ſari*, a ſailor; بادبر *badbar*, a board or plank; صاريۃ *ſariat*, the tranſverſe beam in a ſhip. (Rich.)

Cann-ſaora was turned to *Cynoſura*, from κυνὸς οὐρὰ, i. e. *canis cauda*, the leſſer bear ſtar; by obſerving which the mariners of Tyre and Sidon ſteered their courſe, as the Grecians did by the other. (Ainſworth.)

"The ruin of the elder Tyre, near the commencement of the ſixth century before Chriſt, by the Aſſyrian monarch Nebuchadnezzar, called forth into action the dormant ambition of Athens, to poſſeſs the palm of commerce, and the ſovereignty of the ocean. Their progreſs, however, in navigation, was neceſſarily ſlow, from the infant ſtate of aſtronomical ſcience among them, ſince, as yet, they only knew to ſteer the courſe of their veſſels by the ſtars in the *Urſa-major;* a moſt uncertain guide in remote and hazardous voyages, ſince that conſtellation very imperfectly points out the pole, and the ſtars in its extremities are at the diſtance of above 40 degrees from it. It was not till *Thales*, the inventor, (according to the Greeks,) of the aſteriſm of the *Leſſer Bear*, had returned from Egypt, that they became acquainted, and were able to ſail by the unerring light of the *pole-ſtar*." (Maurice, Indian Antiquities, Vol. VI. p. 398.) To this learned author the reader is referred for the early knowledge of the

the Indians in commerce and navigation. From the Inſtitutes of *Menn*, which Sir Wm. Jones, by aſtronomical obſervations, has fixed to about the twelfth century before Chriſt, the learned author ſhews, that they navigated the ocean with their merchandize. And from them, and from the Tyrians, doubtleſs, our Scythæ were inſtructed in the art.

It appears from hiſtory, that our Scythæ Coti were alſo capable of forming geographical charts, as well as celeſtial. "Euſtathius his verbis in epiſtola Dionyſio præfixa—Seſoſtris autem Ægyptius, ut aiunt, cum multum terrarum peragraſſet, tabulis deſcriptionem edidit mirabili arte, quam non ſolum Ægyptiis ſed Scythis impertiri dignatus eſt." Scythis, id eſt Colchis. (Bochart. Geogr. L. IV. c. 32.)

CHAP. VI.

THAT THE PRIMITIVE INHABITANTS OF THESE WESTERN ISLES CAME FROM PERSIA AND ARMENIA.

"THUS it has been proved by clear evidence and plain reaſoning," ſays Sir Wm. Jones, "that a powerful monarchy was eſtabliſhed in Irân, long before the Aſſyrian; that it was in truth a Hindu monarchy, though if any chuſe to call it Cuſian, Caſdean or Scythian, we ſhall not enter into a debate on mere names; that it ſubſiſted many centuries; and, that its hiſtory has been engrafted on that of the Hindus, who founded the monarchies of Ayòdhya and Indrapreſtha; that the language of the *firſt* Perſian empire was mother of the *Sanſcrit*, and conſequently of the *Zend* and *Parſi*, as well as of the *Greek*, *Latin*, and *Gothic;* that the language of the Aſſyrians was the parent of Chaldaic and *Pahlavi;* and the primary *Tartarian* language alſo had been current in the ſame empire.

"From cloſe examination I am perfectly convinced, that the *Pahlavi* was a dialect of the Chaldaic; ſo called either from the heroes who ſpoke it in former times, or from Pahlu, a tract of land, which included, we are told, ſome conſiderable cities of Irak. From all theſe facts it is a neceſ-

ſary

fary conſequence, that the oldeſt diſcoverable languages of Perſia were Chaldaic and *Sanſcrit;* and, that when they had ceaſed to be *chaſha*, or vernacular, the Pahlavi and *Zend* were deduced from them reſpectively; and the *Parſi*, either from the Zend, or immediately from the dialect of the Brahmans; but all had, perhaps, a mixture of the Tartarian."

REMARK.

Here we have an example of this great man's penetration: in the Iriſh *Chaſa* is vernacular. It is commonly uſed with the prefix *du*, a country, tract or region. *Du-chaſach*, vernacular. (Shaw.) *Foclaibh cruaidhe ar dteangdha du-chais;* hard words in our vernacular tongue. (O'Clery in the dedication of his Gloſſary of hard words.) *Caiſe*, a dictionary, in Iriſh, and *Coſha* the ſame, in Sanſcrit, are probably from the ſame root. *Caiſe mor bhreithr*, the great Lexicon of words, is the title of a manuſcript dictionary of the Iriſh now in my poſſeſſion.

"We diſcover therefore in Perſia," adds Sir William, "at the earlieſt dawn of hiſtory, the three diſtinct races of men, whom I deſcribed on former occaſions as poſſeſſors of *India*, *Arabia*, *Tartary:* and whether they were collected in *Iran*, from diſtant regions, or diverged from it, as from a common centre, we ſhall eaſily determine by the following conſiderations.

"Let

" Let us obſerve, in the firſt place, the central poſition of Iràn, which is bounded by Arabia, by Tartary, and by India: whilſt Arabia lies contiguous to Iràn only, but is remote from Tartary, and divided even from the ſkirts of India by a conſiderable gulf; no country therefore, but Perſia, ſeems ſo likely to have ſent forth its colonies to *all the kingdoms of Aſia.* The Brahmans could never have migrated from India to Iràn, becauſe they are expreſsly forbidden by their oldeſt exiſting laws to leave the region, which they inhabit at this day: the Arabs have not even a tradition of an emigration into Perſia before Mohammed, nor had they indeed any inducement to quit their beautiful and extenſive domains; and as to the Tartars, we have no trace in hiſtory of their departure from their plains and foreſts, till the invaſion of the *Medes*, who, according to etymologiſts, were the ſons of *Madac;* and even they were conducted by princes of an Aſſyrian family."

" The three races therefore, whom we have already mentioned, (and more than three we have not yet found,) migrated from *Iran*, as from their common country.

" *And thus the Saxon chronicle, I preſume from good authority, brings the firſt inhabitants of Britain from Armenia; while a late very learned writer* (Pinkerton) *concludes, after all his laborious reſearches, that the Goths and Scythians came from Perſia: and another* (the author of this eſſay) *contends with great force, that both the Iriſh,*

Iriſh, and alſo the Britons, proceeded ſeverally from the borders of the Caſpian; a coincidence of concluſions from different media, by perſons wholly unconnected, which could ſcarce have happened, if they were not grounded on ſolid principles."

"We may therefore hold this propoſition firmly eſtabliſhed, that *Iràn* or *Perſia*, in its largeſt ſenſe, *was the true centre of population, of knowledge, of languages, and of arts;* which, inſtead of travelling weſtward only, as it has been fancifully ſuppoſed, or eaſtward, as might with equal reaſon have been aſſerted, were expanded in all directions, to all regions of the world, in which the Hindu race had ſettled under various denominations." (Jones on the Perſians. Aſ. Reſ. Vol. I.)

"The language of the firſt Perſian empire," ſays this great ſcholar, "was mother of the Sanſcrit, and conſequently of the Zend and Parſi, as well as of the Greek, Latin, and Gothick."

Can there be a greater inſtance of the old Iriſh having been that firſt Perſian language, than the many examples I have given?

In the preface to my Proſpectus of an Iriſh Dictionary, I have given a liſt of 200 words the ſame in *Iriſh* as in the *Zend* and *Pahlavi;* of 400 words the ſame in *Iriſh* and the *Hindooſtanee;* and I can produce as many in the *Iriſh* and *Sanſcrit*.

I will here give a few ſtrong examples in all thoſe dialects.

"We can hardly doubt," ſays Sir William Jones, "the *Cuſh* of Moſes, and the *Valmic*

of

of the Brahmins, was the ſame perſon." (Diſcourſe IX.)

" *Valmic*," ſays Mr. Wilkins, " was the *firſt poet* of the Hindoos, and ſuppoſed author of the *Ramayan*.

" He was, as it were, another *Valmic*, born in the dark age of impiety, amongſt a dreadful and cruel race of mortals; was a *devout* man, who diſplayed the learning of the *Veds*, in books of moral tales." (Wilkins on the Buddal inſcription. Aſ. Reſ. Vol. II. p. 319.)

The Iriſh have no V conſonant, and therefore write the name with F. *Fealmac*, a learned man, a prieſt, a monk, a friar, a religious perſon. (O'Brien.) *Fealmac*, a learned man. (Shaw.)

Fealmac mac foghlama; the ſon of ſcience and learning. (O'Clery.)

Fealmac mac uada, ſeal, file. *Fealmac*, ſon of eloquence and ſong. (Perſ. اوذ *ada*, ſong, eloquence, voice, expreſſion.) *Feal is file*, a prieſt and a poet. (Cormac. Gloſſ.)

Cuſh was ſo named becauſe of his ſanctity; dictus *Cuſh* propter *ſanctitatem*. (Hyde.)

Cuſh is written in Iriſh *Cois*, i. e. a prieſt. *Cois-reicham* is to conſecrate. In the Syrian and Tyrian חסי *chaſi*, ſanctus; Hindooſtanee *Cazee*, a prieſt; in the Phrygian *Cois*. And according to Heſychius, *Cois* was a title of the prieſts of the *Cabiri;* deities that originated with our Coti. (See Vol. VI.) Κόης Ιερεὺς ΚΑΒΕΙΡΩΝ ὁ καθαίρων φονέα, οἷς γαρ Κρης.

Κουρ. (Heſychius.) Punico-Malteſe *Quaſſis*, ſacerdos. (Agius. Dizion. Pun. Malt.)

But Valmic was prieſt and poet with the Bramins; ſo is *Fealmac*, in Iriſh hiſtory, *Feal is file.* פלה *phileh*, un miniſtre d'un temple chez les Pheniciens. (Abbè Mignot. Mem. de Litter. T. XXXVII.) Syris פלה *phelah*, colere eſt, et venerari. כל פלחי בעלא *cal philahi Baala*, omnes cultores Baal. (Bochart.) *File*, a poet, in Iriſh, is from a very different root. In the fifth volume of the Collectanea, I have ſhewn, that the tree was the ſymbol of knowledge and of literature; and that the vine was adapted to verſe and ſong: hence זמר *zama* is to prune the vine, to ſing a ſong. So in Arabic and Hebrew فل *fel*, and פלל *phill*, putare vitem, et putare rationes.

Comharba. No word in the Iriſh language has been more miſconſtrued and miſtaken. O'Brien ſays, it was the title of the ſucceſſor to a biſhop's ſee. *Comharba Phattrice*, St. Patrick's ſucceſſor. *Comharba Phedair*, St. Peter's ſucceſſor, the Pope; but as he was copartner in church lands, the title muſt be derived from *comh* and *forba*, land. (O'Brien.)

Comar and *Ciomar*, was the title of a prieſt with the pagan Iriſh. (Vindication, p. 443.) *Peritſol*, in his Coſmographia, (written in Hebrew,) calls the Chriſtian prieſts *Cumarim*, by way of deriſion; on which Hyde remarks, *loco Cohanim*, Chriſtianos miſſionarios vocat *Cumorim*, i. e.

i. e. Atratos, pullatos, vocabulo idolorum ſacrificulos ſemper notante.

And Millius, illud nomen derivari a radice כמר *camar*, incendit, arſit, incendere, non vero nigrum fieri ſignificare, et è thure incenſo res futuras divinabant. (Diſſ. p. 222.)

The *Ciomar* officiated to *Moloch*. (Spencer, Vol. I. p. 369.)

The ſons of God took wives of the daughters of man. (Gen. ch. v.) It is remarkable, that in the Chaldee Paraphraſe the ſons of God are called כמוריא *Cimoria*, and, ſays the Talmud, in the Arabic they are called *Al-Chimar*, that is, holy men. כומר *comar*, ſacrificulus, ſacerdos gentilis et idololatricus. (Buxtorf.)

In Syriac כמאר רב *comar-raba*, ſummus ſacerdos. And hence, by contraction, the Iriſh *Comarba*, for *Raba* in Iriſh is of the ſame ſignification, as רבה *rabah* in Hebrew and Syriac, viz. to multiply, to be great, large, many, to magnify; as a noun adjective, overmuch, and is applied to any thing that exceeds in quality or quantity; hence the Iriſh *rabhach*, fruitful; *raibh*, rape, becauſe of its great produce. רב *rabh*, or *rav*, is now generally written *ro* in Iriſh. Parkhurſt derives the Engliſh *rabbit* from this word, becauſe of its great increaſe. So from its monthly parturition it repreſents the moon with the Bramins.

Ceadal, *Cadal*, *Ceadas*, i. e. Draoi, (Cormac); *Cadal* ſignifies a draoi, a prieſt. Perſ. دارو *dru* or *daru*, a prieſt, a wiſe man. *Cad* and *Cadeas* in

Iriſh, ſignifies holy, ſacred. קדש *Codeſh*, a prieſt, with the Phœnicians. (Suidas.) *Cadal* and *Cois* were the names given to the prieſts of the *Cabiri* by our Coti, and theſe were all the invention of the Coti or Indo-Scythæ, when ſettled in Colchis. "*Coes*, hi forſitan miniſtri ab Etruſcis *Cadoli* dicti ſunt, quorum meminit Dionyſius Hal. his verbis Οσα δε παρα Τυρρηνοις, &c. quæ autem apud Etruſcos, ac prius etiam apud Pelaſgos, in Curetum, et magnorum deorum myſteriis peragebant ii, qui vocabantur CADOLI; hæc miniſteria eodem modo ſacerdotibus præſtabant, qui nunc à Romanis dicuntur Camilli. Curetas eoſdem ac Cabiros et Corybantes fuiſſe, jam ſatis exploratum eſt." (Gori. Ant. Etruſc. V. II. p. 336.) Punico-Malteſe *Quoddieſſa*, meſſa, a *quaddis*, ſanto. (Dizion. Pun. Malt. Agius.)

قدّس

Maol, pronounced *meel*, a ſervant devoted to ſome religious order. It was anciently, out of reverence to ſaints, prefixed to the name in chriſtening, as Maol Columchille. (O'Brien.) In Æthiopic, *Miel*, is to adore, to worſhip. *Catmilus*, *Caſmilus*, *Cadmelus*, *Camillus*, Phœnicè, miniſter deorum. (Bochart.)

maol a slave from the cut hair

Sruth, a man in religious orders, though not yet promoted to holy orders. (O'Brien.) What Dr. O'Brien means by this difference I don't comprehend. It is evident he has miſtaken, for in the Chaldee שרות *ſruth*, miniſterium, et *maximè ſacrum*, veluti ſacerdotum, qui vocantur miniſtri altaris. Joel, c. i. v. 13. Et miniſtri Domini, quia

quia Domino in altari miniſtrabant. Idem, v. 9. (Bochart, Buxtorf.)

From all theſe evidences combined I conclude with certainty, that the ancient Iriſh, who firſt inhabited theſe Weſtern iſlands, were Indo-Scythians, that is, ancient Perſians, who were the firſt navigators and traders to the coaſt of the *Pontus* and *Euxine*, and afterwards to *Europe*. That they were the *Phoinice*, (ſuppoſed Phœnicians of Tyre,) that are mentioned to have traded with the Britiſh iſles from Spain; and, that they had an intercourſe with the *Fo-muireagh Afric*, or king-merchants of Africa, the Carthaginians; taught them the way to Britain, and who, jealous of their trade, purſued them to Ireland, where they conquered them ſo far, as to lay them under tribute for many years, as Iriſh hiſtory ſets forth.

That they brought with them the art of navigation, and a knowledge of the ſtars to guide them: the art of fuſing and working metals; of making glaſs; arithmetical figures and Pelaſgian letters; together with an *ogham* or myſterious character: of all which monuments remain, and are almoſt daily found, as the bogs are cleared away—that, like their Aſiatic brethren, they made no ſtone buildings, the fire tower excepted, which was copied from the moſt ancient pagodas of India, as explained in Vol. VI.—that before Chriſtianity was introduced two idolatrous religions prevailed, that of the ancient Perſians, and

that of the Chaldæans, the latter introduced by the *Dedanite* colony; but both worſhipped the ſun, moon, planets, and fire, and at length coaleſced into one.

Theſe obſervations are ſubmitted to the public with great deference. Belief ought to be proportioned to evidence; and evidence, in my opinion, has not been wanting. Let the facts here recorded ſpeak for themſelves; they are told in a ſtyle, plain and unadorned—for, as Dr. Johnſon obſerves, a man, uneducated or unlettered, may ſometimes ſtart a uſeful thought, or make a lucky diſcovery, or obtain by chance ſome ſecret of nature, or ſome intelligence of facts, of which the moſt enlightened mind may be ignorant, and which it is better to reveal, though by a rude and unſkilful communication, than to loſe for ever by ſuppreſſing it.

" Ce ſont les debris de ces anciennes hiſtoires, que nous nous occupons de raſſembler, à fin de renouer la chaine qui unit enſemble les differens ſiecles, et les differentes nations, dont le temps a détruit preſque tous les monumens, et effacé les traces." (Dupuis ſur les Pelaſgues.)

CHAP. VII.

ACCOUNT OF AN INSCRIPTION IN OGHAM CHARACTERS, ON AN ANCIENT SILVER BROACH FOUND IN IRELAND. PL. III.

HITHERTO I have not met with the Ogham characters but in inſcriptions on ſtones. Sir James Ware indeed informs us, that he had a book written throughout in the Ogham. That book is not now to be found. Nor do we find any MSS. in the Pelaſgian character; yet doubtleſs it was in uſe, as we find an inſcription to Belus, on an altar in the county of Kilkenny, diſcovered by the learned Mr. Tighe, (ſee his Statiſtical Report of that county;) of which I have given a copy in Vol. VI. of theſe Collectanea.

This broach was diſcovered by a peaſant, turning up the ground on the hill of Ballyſpellan, on the farm of Charles Byrne, Eſq. the eſtate of Lord Aſhbrook, in the barony of Galmoy, in the county of Kilkenny, in the month of September, 1806.

It was brought to the Dublin Society to be ſold, for the benefit of the peaſant, by a gentleman, who received five guineas for it. It had been offered to the ſilverſmiths of Dublin, who eſtimated it at three pounds, the value of the ſilver by

by weight. It is now depoſited in the muſeum of the Society; where fragments of others of the ſame form, but of much ſmaller ſize, may be ſeen.

There is one in the College muſeum of about the ſame ſize, and of ſilver, but without plates or any place to receive an inſcription. An engraving of that broach will be found in the ſecond volume of the Collectanea.

The annexed drawing is of the exact ſize of the original.

Two Iriſh ſcholars have attempted a tranſlation of the inſcription, as will appear from the following letter.

"SIR,

"The inſtrument is one of thoſe mentioned in our laws by the name of Aicde airgiot, and Airgiot eo, that is, a ſilver broach or bodkin, and valued at five cows. I have examined the inſcription by the rule in your grammar, and think it is as follows:

Cnaimſeach ceallach Maelmaire
Minodor muadh Maeludhaigh-Maelmaire.

In Engliſh thus:

Maelmaire, a church finger;
Maelmaire, a famous pſalmiſt of Maeludaigh.

"But my learned friend, Mr. O'Flanagan, thinks, that without much torturing the ſenſe we may read it in verſe, thus;

Maelmaire

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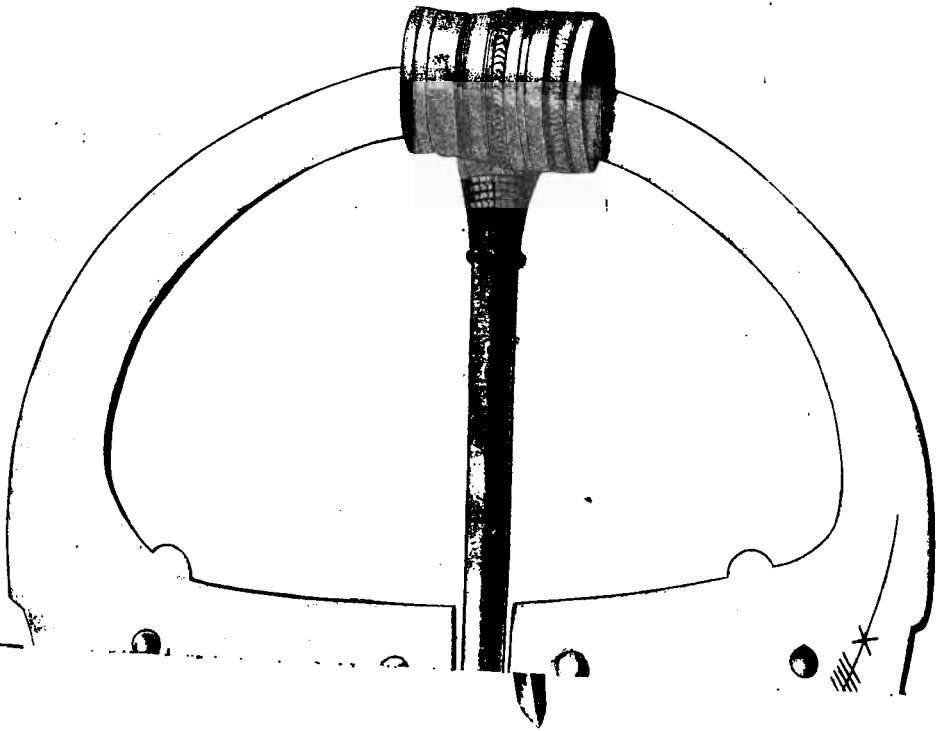

Maelmaire minedor muadh
Cnaimſeach ceallach Maeludaigh.
Maelmaire.

" There is here a word redundant, but the old iſh poets always finiſhed their poems with the me word they begun with, or after the poem rote the initial word, to ſhew that the compoſi-ion was complete.

" I remain, &c. &c.

WILLIAM HALIDAY.

20th Feb. 1807.
To General Vallancey.

Convinced that we know not the powers of the Iriſh Ogham characters, any more than we do of the *Agam* characters of Perſepolis or of Babylon, I can neither approve of, or diſprove, the above interpretation.

By the ſumptuary laws of the ancient Iriſh we find, that the ſize of the broach or fibula was according to the rank of the wearer.

The price of a ſilver bodkin for a king or an ollamh was 30 heifers, to be made of refined ſilver.

For an *Airech-forgill*, 15 heifers.

For an *Airech*, 10 heifers.

For a *Bo-airech*, 5 heifers.

For an *Oc-airech*, 3 heifers.

Or an equal value in *Or*, *no airget*, *no humha*, *no iarann*, i. e. in gold, ſilver, copper, or iron.

See

See this law in the original, with a tranſlation, in the Collectanea, Vol. I. p. 660.

It is impoſſible that an impartial reader, after peruſing the fourth chapter of the ſixth volume of the Collectanea, can deny the uſe of letters to the ancient Iriſh; or be of opinion, that they obtained the art of writing in the weſtern world; becauſe all the names for writing, for written characters, &c. are either Sanſcrit, Chaldæan, or ancient Perſian; and therefore they could not have been taught the art by St. Patrick, or the firſt Chriſtian miſſionaries, as a moſt ignorant man has aſſerted, who pretends to have a knowledge of the antiquities of Ireland: the very names in Iriſh for a literary character, in Lhuyd, O'Brien and Shaw, would have convinced him of his blunder, had he a knowledge of the Oriental tongues; for ſuch names are not to be found in the Greek or Latin language.

I ſhall here repeat what has been ſaid in the fourth chapter of the ſixth volume, and add further proofs of the Coti, or ancient Iriſh, having been a lettered people, prior to their leaving the Eaſt, as all their *Ollamhs* and *Seanaſas*, or Seanachas, (P. شناس *ſhinas*, عالم *alim*,) or learned men aſſert.*

That

* Hence the Iriſh *Sanaſan*, a gloſſary. Sanaſan d'foclaibh cruaide Cormaic; a Gloſſary of hard Words by Cormac.

That the ancient Iriſh had a ſecret or myſterious character, as the word *ogham* implies, is beyond a doubt: and, that this character was originally in form of a dart ⋁, like thoſe of Perſepolis and of Babylon, the fragments of Iriſh manuſcripts ſtill exiſting are a proof, which for more expedition in writing were at length reduced to ſtraight ſtrokes, as we now in general find them.

" Monſ. Michaux brought from Perſia a baſalt ſtone, 18 inches high and 12 broad, on which was an Ogham inſcription, in letters or characters, formed of ſtraight ſtrokes, without any rounding or turning, as in the characters of other languages. He found it about a day's journey from Bagdad, near the Tigris. He concludes, that it muſt have been brought from the interior of Perſia, where the mountains abound with baſalt; whereas the ſoil of Babylonia is argillaceous, without any mixture of ſtony ſubſtances." It is now depoſited in the Cabinet of Antiquities. (See Magaz. Encyclop. VI Année, printed in 1800.)

How could theſe ſtraight lined characters be diſtinguiſhed, but by an imaginary line, above, below, or on which they are ſuppoſed to be drawn, diſtinguiſhed by the number of ſtrokes like the Iriſh Ogham?

The powers of theſe characters are loſt; and, in the courſe of 3000 years, many alphabets have been invented, and uſed on monuments, very diſſimilar to the original.

The

The late ingenious Mr. Aſtle, in his book on the origin of alphabetic writing, has given an engraving (Tab. 31.) from a fragment of an ancient Iriſh manuſcript, conſiſting of ſeventeen different Ogham alphabets, one of which contains an ogham for every letter in the Roman alphabet—an evident proof of its corruption; becauſe the old Iriſh alphabet, like the preſent, conſiſted of no more than ſeventeen letters; an evident proof, that they had them from the Phœnicians, or the Phœnicians from them.

Beſides theſe *Ogham* characters, they had the *Pelaſgian*, as is evident from the inſcription to *Belus*, on an altar in the county of Kilkenny, diſcovered by Mr. Tighe, and engraved in his learned Statiſtical Report of that county, and copied in the ſixth volume of the Collectanea. The *Pelaſgi* were Indo-Scythians like the Iriſh.

In every manuſcript treating of the Ogham ſome paſſage or other occurs, to convince us, that the Iriſh brought this character from the Eaſt. The very title of the book of *Oghams*, viz. *Urai-ccacht*, is a compound Syrian word, as I have ſhewn: the latter part is Malabar, viz. *Caicitta*, writing. (Fr. Paolino, B. II. ch. iii.) or Arabic كِتَابَةٌ *kakit*, ars grammatica. (Reland.) In the plate of Mr. Aſtle's book is the following paſſage; Ogam uird intord bis forna fedaib in ABg*itir*, i. e. in ſidis toiſſicha araile in *abgitir* iſe

* See p. 18.

iſe is toiſechu ſcribt ag deana manma gi deid icha he nuſach, ut eſt in hac figura: that is,

One kind of Ogham, in order, is the ABgitir of trees; that is, on *Toiſc* trees, the alphabet was thus firſt written; by making ſcratches with the tooth of a fiſh, as in this figure and form.

And this writing on the *Leabhar*, or bark of the tree, was ſaid to be *greanta*, *grafta*, or *ſcriobta*, that is, engraved or ſcratched, and when bound together was called a *Bed*. *Greanta*, in the Malabar language, ſignifies a book. "Palm leaves, engraved with a ſtyle, ſtitched together, and faſtened between two boards, form a *Grantha*, that is an Indian book; if ſuch a book be written with an iron ſtyle, it is called *Grantha-vari*, or *Lakya*, that is writing." (Fr. Paolino, S. Barth. L. II. c. i.)

In the Hindooſtanee *Leek*, a ſcratch, a ſcore; *Likna*, to write. (Gilchriſt.)

The Iriſh word *Bèd*, a book, whence *Bèd-foiriobha*, a commentary, *Bèd-arilleach*, a code of laws, is oriental. Perſ. بيد *beid*, a book, a treatiſe. *Beda*, in Bengaleſe. Sanſcrit, *Beid*, *Vèd*. See *Bèd*, in my Proſpectus of an Iriſh Dictionary, compared with the Oriental tongues.

So, in Iriſh, *Grafam* and *Grabham*, to ſcratch, to indent, to engrave, to write: *miſi Eoghan do grafan leabhar ſo*, I Owen wrote this book. It ſignifies alſo to grub up, or ſcrape up earth; and is like the Greek verb γραφω, to write, to inſcribe, and *Sgriobhadh*, to ſcrape up, alſo to write. Lat.

Scribo,

Scribo, to write. (O'Brien.) *Grabach*, notched, indented. *Graibh-laidhe*, an engraver. (Id.) *Graibh-chriolach*, the places where ancient records are kept; from *Criol*, a box, cheſt, book-caſe. (Id.) *Graibh*, an almanack, i. e. a writing. (Id.) All words ſignifying ſcraping, ſcratching, ſhewing the derivation of the Greek word *Grapho*, to write, and the Latin *Scriba*.

In the foregoing paſſage are ſeveral other words, now obſolete in the Iriſh, as *Anma* and *Mamna*, a ſcratch, correſponding with *Scriobam*, to write or ſcratch; whence the Latin *Scribo*. *Anma*, with the prefix M, *Manma*, is the Arabic انبا *anma*, مانبا *manma*, ſcratching, piercing. Sonus qui *ſcriptione* excitatur. (Gig. Gol.) The laſt word, *Nuſach*, is an abbreviation of *Nuſachtar*, they wrote. In Arabic نسق *nuſak*, the manner of writing; نسخ *neſikh*, tranſcribing; in Perſ. نویس *nues*, writing; نویس ساختن *nues ſakhten*, to write: all which carries us back to Chaldæa, the fountain head of all arts and ſciences; in which language נוס *nous*, ſignifies a literary character; pl. נוסין *nouſin*, figuræ literarum. In the ſame language, *Gitir* (in the Iriſh ABg*itir*, the alphabet,) is גטר *gitir*, literæ.

Again in the Iriſh dictionaries we find *Mion* and *Nion*, to ſignify a letter of the alphabet. *Nion*, i. e. litir. (O'Clery.) Perſian نوان *nuan*, ſcriba, lectio, lectura, lector, doctus. (Caſt. Gol.) Chaldee מין *min*, typus, figura; מון *mouan*, litera.

Again,

Again, we have in Iriſh *Reiſm*, a writing. *Breiſmin*, a writ, a mandamus. Ar. رسم *reſm*, canon, rule; رشم *reſhm*, writing. Ir. *Ceit*, (keit) a writing; *Dubh-ceit*, the writing or ſuperſcription of a letter; *Lamh*, a hand; *Lamh-ceit*, a manuſcript. Ar. and Perſ. دبير *dubir*, ſcriba, notarius; خط *khata*, ſcripſit; *Khutt*, litera. Perſ. دبستان *dubiſtan*, a writing-ſchool, from *Dub*, writing. Ar. دبر *dabar*, ſcripſit, i. e. دقط *dakat*, punctus notavit. *Diberon* liber caractere Himjaritico, ſcripſit in foliis palmarum: folium chartæ: item ſcientia rei: ſapientia. (Gol.) And *Racam*, to ſcratch, to write. Ar. *Ruka*, a letter, a poſtſcript; رقم *rekem*, writing. Ir. *Scafar*, bibliotheca; librorum cuſtodia. (Cormac's Gloſſ.) *Seafar*, i. e. leabhair teach, a book houſe. (O'Clery.) Ch. ספר *ſepher*, librarius, ſcriba. Arab. سفر *ſefr*, a written book; *Suffar*, a librarian.

With reſpect to the *Tois* tree, on which the old Iriſh wrote, it is to be obſerved, that *Crann tuis*, in the dictionaries, is tranſlated the frankincenſe tree; from *Tuis*, frankincenſe. In Arabic تضوع *tuzua*, or *tuſua*, odorem expiravit; à صاع *ſah*, odorem diffudit commota res; *eſt tenuis tantum conjectura:* cui hactenus nihil tribui. (Schultens in Hariri. Con. IV. §. 60.) When ſo very learned a man as Schultens cannot be certain of the origin of the word, the author of this eſſay muſt decline all attempts to its derivation.

In

In the Ayeen Akbery, we have the *Tuis* described as uſed for writing; but of what ſpecies of tree is not mentioned.

"The *Caſhmerians*," ſays the author, "have a language of their own, but their books are written in the *Shanſcrit* tongue, although the character be ſometimes *Caſhmerian*. They write chiefly upon *Tooz*, which is the bark of a tree: it is eaſily divided into leaves or lamina, and remains perfect for many years. All *ancient* manuſcripts are written upon this bark; and they make uſe of a kind of ink, which cannot be waſhed out."

In Iriſh *Tuis* alſo means laminated; *Oirtuis*, laminated gold. The Iriſh tell us, that they wrote on *Leabhar* and *Cairt*, that is, on the bark of a tree, which was prepared by ſplitting and ſcraping it thin, to the breadth of a lath, and was then *Tuis*, and called *Aſtal* and *Sliſean*, a chip, a lath; Aſtal, i. e. Sliſean gai leabhar, inde Lat. Aſtula. (Cormac.) In *Sonnerat* is the figure of an Indian writing on the bark or *tooz*, with a ſtylus. In Chaldee and Phœn. טוס *tus*, lamina aurea. (Buxt.)

Bè-righit, or Brigit, was the goddeſs of ſcience with the Iriſh; ſhe preſided over letters and writing, like the Saraſoudi of the Indians. She is emphatically called *Bean-dea ceacht*, the goddeſs of letters. In the Malabar *Caicitta*, writing. (Fr. Paolino, B. II. ch. iii.) Ar. كاڤية *kakat*. Ars grammatica. See p. 18.

The

The Bacchus of the Greeks was a Scythian: he was the ſame god known in India by the name of Brouma. In Iriſh mythology he ſtands two deſcents from Magog, viz.

Magog
Aiteachta alias Fathochda
Broum alias Bramont, i. e. Ce Bacche.
That is Broum, otherwiſe Prince Bacchus.

(See Vindication, ch. i.)

The Indians give him for wife *Sarafoudi*, the goddeſs of ſcience and harmony: ſhe is playing on an inſtrument named Kinneri: *Kinour* is Iriſh for a harp. To ſhew that Brouma introduced letters into their country, they repreſent him holding in one hand the *Olla*, or leaf of a palm on which they write; and in the other a cane, bamboo, or ſtyle, with which they ſcratched the characters. Brouma, according to their account, fixed himſelf in India, about 3610 years before Chriſt. The Vedams, which they pretend are depoſited at Benares, in a cave, they ſay treat of the ſciences introduced by Brouma.

"The Scythian and Hyperborean doctrines and mythology may be traced in every part of the Eaſtern regions. The Hindoos had an immemorial affinity with the old Perſians and Scythians." Theſe are the words of the immortal Jones.

CHAP.

CHAP. VII.

CONCLUSION.

I HAVE adduced many very material facts, to convince the reader, that the *Coti* of Ireland muſt have been the Cuthi of Indo-Scythia, and the Indo-Scythians of the Greeks, who mixed with the *Fir bolg*, or Bologues of the Indus; with the *Fir d'Oman*, a mixture of Arabs,* and Perſians, on the Perſian gulph: and with the *Tuatha Dadan*, the Haruſpices of *Dedan* of Chaldæa, and formed one body of merchants and dealers, under

* Hence we find the Arabian names of Guary, Anaſi, Madaini, Chalacan, Kaſſei, Caabi, Lahyan, Shahnaſhah, (Pocock. Hiſt. Arab.) in Ireland, Guary, Heneſy, Madan, Calaghan, Caſey, Cabe, Mac Cabe, Leyhan, Shahnaſah, &c. &c.

In *Getulia*, where a colony of our Scythæ were planted by *Nemed*, we find the ancient family names of Maithie, Naile, Mellek, Manſoure, the river Zhoore, and a place named *Shilellah*. (Shaw's Travels in Africa.) In Ireland Mathew, Neil, O'Neil, Millach, Milliken, Manſir; the river Suir, or the ſacred water, and the diſtrict of *Shileelah*. The reader is referred to my Proſpectus of a Dictionary of the Iriſh language compared with the Arabic and Chaldæan, where he will find many hundreds of words alike in letter and ſenſe.

under the general name of *Phoinicè*, who found their way to Spain, and from thence to the Britiſh iſles.

The Scythians formed the greateſt body, and their rulers, when arrived in theſe iſlands, ordered them to be diſtinguiſhed in their clothing by four diſtinct colours. (Keating, M'Curtin, &c.) Moſt of the tranſactions of this body, related in their ancient hiſtory to have taken place in *Eirin*, (a name of Ireland,) actually took place, when they inhabited *Iran* or Perſia. Lhwyd has preſerved an invaluable fragment, that clearly proves their knowledge of the Indians; viz. *Tangadar ſos an focailſi bhid gan comhartha ar bioth as Eirin, go Huilidhe, agus ataid an tri phunc accomhalta a ndiadh ſin do chionn nac bhfuil riachdanachd orra:* that is, there came alſo a people out of Iran to the Huli, without any marks upon them; they were afterwards diſtinguiſhed by the three-pointed mark on the forehead, as was neceſſary for them.

By *Huli* I underſtand a famous tribe of Arabs named *Beni Huli*, mentioned in the voyage of *Nearchus*, who poſſeſſed the coaſt of *Carmania* from *Gomeroon* to Cape *Bradiſtan*. Lhwyd and Shaw tranſlate Huili, the Jews. We had no Jews in Ireland; and this fragment certainly relates to the *Huli* Arabs.

The frequent references made in this work to Oriental languages and to Oriental hiſtory, I hope, will not deter the Iriſh ſcholar from purſuing

ſuing a further illuſtration of Iriſh hiſtory—without a knowledge of them, he will not advance far, *multa movendo, nihil omninò promoveri poteſt.*

The great ſimilitude of the old Iriſh language with the Malteſe is not to be wondered at, or with the Punic; for the Malteſe had introduced much of the Arabic. "Habitantes Militenſes Saracenico ſive Arabico ſermone promiſcue utuntur, quem aut nihil aut quam minimum a Punico veteri differre." (Burchardus Niderſtedt Holſatus in Malta vetus et nova apud Gronov. in Theſ. Græcar. Antiq. V. I. c. vii.)

We know, that in ancient times many nations were accuſtomed to mark themſelves. In the Revelation it is ſaid the Beaſt cauſed all, both ſmall and great, rich and poor, free and bond, to receive a mark in their hand and their forehead. In Leviticus ix. 27. God forbad his people to print any marks in their fleſh.

The three-pointed mark appears to refer to the ſect of *Creeſhna*, who have this three-pointed ſign on the forehead, viz. ⋁, as may be ſeen in Mr. Maurice's firſt volume of the Hiſtory of Hindooſtan, where is a good engraving of Creeſhna, or the Indian Apollo, playing on his pipe to the ſhepherds of Mathura.

I do not pretend to ſay, that theſe Indo-Scythians were the *Tartars*, with whom aſtronomy, arts, and ſciences *took their riſe*, as Monſ. Bailly imagined; nor do I pretend to ſay, that I have diſcovered in any Iriſh manuſcript any thing, that indicates

indicates the richneſs of ſcience. If the Chaldæan colony brought any ſuch with them, it was confined to themſelves, or has been loſt.—Yet we find men in Ireland, who cannot ſpeak a word of Engliſh, capable of calculating an eclipſe of the moon. And it muſt not be forgotten, that *Feargil*, (Virgilius,) an Iriſhman, in the 8th century, was conſidered as a heretic, in Germany, for aſſerting that the earth was round, and that there were antipodes. The reſt of Europe had no knowledge of the true figure of the earth at that period. And ſoon after, Dungal, an Iriſhman, is allowed by French writers to have firſt brought philoſophy and aſtronomy into France: they muſt, conſequently, have received this knowledge in their own country.

We praiſe the Indian philoſophers, and yet theſe people make the earth a plain, with a mountain in the middle, to intercept the light of the ſun during the night: they create two dragons, one red, the other black, to eclipſe the ſun and moon: they place the moon at a greater diſtance than the ſun, and reſt the earth on a mountain of gold!! Theſe, ſays Bailly, cannot be the authors of the learned methods we ſo much admire—the Brahmins are not of Indian extraction—they brought into India the language and ſcience of a foreign country.

That a nation might have been once very learned, very induſtrious, highly reſpectable, and at this day be in many reſpects very ignorant,

and perhaps even contemptible, was the opinion of the great philoſopher Voltaire.

I have ſhewn, that the ancient Iriſh made uſe of Oriental terms in grammar, in aſtronomy, in legiſlation, in the claſſes and ranks of men; in manufactures, arts, and ſciences, and in topography. Terms unknown to the Celts, or any northern nation, or to any weſtern people, civilized by communication with the Greeks and Romans, are to be found in the Chaldæan, Phœnician, old Perſian, and Hindooſtanee dialects; and, conſequently, they were the Indo-Scythians, and the firſt inhabitants of the Britiſh iſles.

I have in ſome inſtances applied to etymology, perfectly aware, as the learned Dr. Geddes expreſſes himſelf, how deceitful are arguments derived from *mere* etymology—ſtill, however, a rational etymology is often of great uſe in diſtinguiſhing nations, and tracing their remote origin, eſpecially if corroborated by other probable arguments; and we find, that thoſe, who affect to deſpiſe it the moſt, have occaſionally reſource to it, for the ſupport of their own favourite ſyſtems. (Geddes on the Picts, proving that they were not Goths.)

Dr. Johnſon aſſures us, that "language is the pedigree of nations."

Fourmont, Des Broſſes, and all learned philologiſts down to H. Tooke, have aſſerted, that *language cannot lye.*—On language alone I have not depended. Fragments of hiſtory, moſt wonderfully

derfully preſerved in the Iriſh, have conducted me to their ancient ſeats in Aſia and Europe.

Supported by theſe, I now venture

To caſt the gauntlet.

Neceſſe eſt igitur nos ex præmiſſis confiteri, quod et Chaldæi et Scythæ ſcribunt. (Beroſus Chaldæa Chaldaica.)

COLLATERAL PROOFS FROM MR. PINKERTON'S HISTORY OF THE GOTHS.

P. 22. "Jornandes was a weak writer: he puts Scandinavia as the ancient Scythia, from whence he makes them pour down to the Euxine, thence into Aſia, which they ſubdue down to Egypt, where they conquer Vexores, as ancient writers ſay the Scythians did, about 3660 years before Chriſt."

P. 23. "Jornandes was blindly followed by Iſidorus, Beda, Paulus Diaconus, and by innumerable other authors in the dark ages. Nay ſuch an effect may even a very weak writer (for ſuch Jornandes is) have upon literature, that one ſentence of Jornandes has overturned the very baſis of the hiſtory of Europe. This famous ſentence is in his fourth chapter. Ex hac igitur Scandia inſula, quaſi Officina Gentium, aut certe velut Vagina Nationum, cum rege ſuo nomine Berig, Gothi quondam memorantur egreſſi.—— Upon this ſentence have all modern hiſtorians, nay ſuch writers as Monteſquieu, Gibbon, and

others

others of the firſt name, built! Now it can clearly be ſhewn, that Scandinavia was, down to a late period, nay is, at preſent, almoſt over-run with enormous foreſts, where there was no room for population. Adam of Bremen, who wrote in the eleventh century, inſtructs us, that, even in Denmark, at that time, the ſea-coaſts alone were peopled: while the inner parts of the country were one vaſt foreſt. If ſuch was the caſe of Denmark, we may gueſs that in Scandinavia even the ſhores were hardly peopled."

P. 24. "The Scythians came from Aſia. From Juſtin it is apparent, that the Scythians, fixt and reſident in preſent Perſia, (perhaps 2000 years before Ninus,) carried on a war with Vexores 1500 years before the time of Ninus, and ſubduing the weſt of Aſia, made it tributary, till Ninus delivered it by eſtabliſhing the Aſſyrian empire on the ruins of the Scythian."

P. 27. "The Scythian empire was the firſt of which any memory has reached us. Saturn, Jupiter, Bacchus, &c. were monarchs of this firſt empire, whoſe glorious actions procured them divine honours after their death. On their emigration, vaſt numbers remained in Perſia, and were ever known by the name of Perſians, as at this day. They were new in their ſeats on the Euxine, in the time of Herodotus: he is himſelf a ſufficient witneſs, that the Scythians did not originate from Scandinavia, but from preſent Perſia.

P. 29.

P. 29. " Diodorus Siculus confirms the account of Herodotus, telling us, that the Scythians were a nation on the Araxes, whence they ſpread to Caucaſus and the Palus Mæotis. And had not Juſtin, Epiphanius, Euſebius, and the Chronicon Paſchale remained, we might to this hour confound two vaſt events, the invaſion of Egypt by the Scythæ from their original ſeats, 3660 years before Chriſt, and their later invaſion 640 years before Chriſt: ſo uncertain is traditional chronology!

" It is therefore hiſtoric truth, that the Scythians came from preſent Perſia into Europe by a north-weſt progreſs: and that Scandinavia, inſtead of being the country whence they ſprung, muſt, in fact, have been almoſt the laſt, that received them."

P. 32. " The Scythian empire ſeems to have extended from Egypt to the Ganges, and from the Perſian gulf and Indian ſea to the Caſpian. The conqueſts of Bacchus, reputed a king of this Scythian dominion in India, are famous in antiquity. We find Indo-Scythæ on the Indus, and other remains on the Erythræan ſea, but none beyond the Indo-Scythæ. On the north they extended to the Caſpian. Due knowledge of this empire would remove thoſe embarraſſments, which the learned have fallen into, from ancient accounts of the wars between the Scythæ and Egyptians, while Scythia on the Euxine is ſo remote from Egypt."

P. 35. " From Dionyſius we learn, that Pontus, Armenia,* Iberia, Albania, were of the Scythæ ſettlements. The Bactrians and Sogdiani were Scythæ."

P. 38. " The Perſians, who refounded the empire 530 years before our æra, ſeem to have been the old Scythæ of Perſia, ſtrengthened by acceſſions of the Indo-Scythæ, and from the Scythian territories on the eaſt of the Caſpian."

P. 45. " They extended down the ſhores of the Euxine, about 2000 years before Chriſt. Europe, at that time, ſeems to have been thinly inhabited by a few wandering Celts, who were to the Scythæ, what the ſavages of America are to the Europeans. The Celts from the Euxine to the Baltic, we called Cimmerii, Cumri, Cimbri, or Cumbri.

" The north and eaſt of Britain were peopled by the Cimbri of the oppoſite ſhores. From the ſouth of Britain the Cimbri, or Cumri, expelled the Gael into Ireland, as their own writers and traditions bear witneſs; and the oldeſt names in Wales, as in other parts ſouth of Humber, are Gaelic (Iriſh), not Cumraig (Welſh).†

" The

* The Saxon Chronicle brings the firſt inhabitants of Britain from Armenia. (See p. 141)

† Bullet, in the firſt volume of his Celtic dictionary, has attempted to explain the old names of places in theſe weſtern iſlands, by the Welſh, in which he has in moſt parts failed. Not only ſuch names are Iriſh, but even an inſcription in Iriſh

"The Iberi-Scythæ had paſſed from Africa to Spain, and ſeized on the ſouth-weſt part of Gaul, where they bore the name of Aquitani." (See p. 84.)

P. 76. "It is hiſtoric truth, that the Pelaſgi and Hellenes were Scythians. Diodorus Sic. and Pauſanias in Aſia, ſhew, that the Greeks had letters before Cadmus: and, that the Pelaſgic, or real ancient Greek alphabet, differed from the Phœnician. An antiquary will find reſemblances in things wholly unlike, but the ancient Greek alphabet is not Phœnician. Plato witneſſes, that the Scythæ had letters; and the Pelaſgic or Greek were ſurely Scythic. Of Scythic letters, ſee alſo Euſtathius."

P. 17. "Not one of the ancients confounds the Scythæ with the Celts. The Celts were to the other races, what the ſavages of America are to the European ſettlers there."

P. 68. "Pelloutier was ſo ignorant, as to take the Celts and Scythæ for one people, in ſpite of all the ancients, who mark them as literally toto cœlo different; and in ſpite of our poſitive knowledge here in Britain, who know the Celts to be mere radical ſavages, not yet advanced even from a ſtate of barbariſm."

Pref. p. viii. "What applauſe of the juſtice, of

Iriſh is found in Wales. (See Collectanea, Vol. VI. p. 53, and the word *Severn* in this eſſay.)

of the fortitude, of the temperance, of the wiſdom of the Scythians, in the Grecian page, from Herodotus to the lateſt period! What applauſe of the ſame virtues of the ſame people, under the name of Scythians or Goths, in the Roman works, even after they had ſeized the Roman empire! Dio calls them the wiſeſt of mankind. Herodotus ſays they were both learned and wiſe.

" But their enemies have been their hiſtorians."

From the Rev. Dr. Campbell's Strictures.

" Far be it from me, to deny my aſſent to the tradition, that a Scythian people, coming laſt from Spain, did ſettle here at a very early period. On the contrary, there is firm ground for perſuaſion, that a very conſiderable intercourſe did formerly ſubſiſt between Spain and Ireland. That the Goths, and other Scythian nations, had taken poſſeſſion of different parts of Spain, at very different periods, is well authenticated. We are told by Oroſius, who flouriſhed in the fourth century, that the Scythians, expulſed from Gallicia in Spain, by Conſtantine the Great, took ſhelter in Ireland, where they found the country already under the dominion of their countrymen, the Scythæ or Scots."

A PARALLEL OF THE ANCIENT HISTORY OF IRELAND WITH THOSE OF OTHER NATIONS, BY C. O'CONNOR, ESQ.

FOREIGN TESTIMONIES.	NATIVE IRISH.
1. An emigrant nation of Iberians, from the borders of the Euxine and Caſpian ſeas, ſettled anciently in Spain. (Newton's Chron.)	1. Iberian Scots, a people bordering on the Euxine ſea, were expelled their native country, and after ſeveral adventures, ſettled in Spain.
2. A colony of the Spaniards, by the name of Scots, ſettled in Ireland, in the fourth age of the world. (Buchan. Ware. Ward.)	2. Kinea Scuit, the Scots, and the poſterity of the Iberian Scots, were a colony of Spaniards, who ſettled in Ireland about 1000 years before Chriſt.
3. The Phœnicians, who firſt introduced letters and arts in Europe, had an early commerce with the Iberian Spaniards. (Strabo.)	3. The ancient Iberian Scots learned the uſe of letters on the continent from a celebrated Phenius, from whom they took the name of Phœnicians.
4. Nil, Belus, Sihor, Oſihor, Toth, Oganius, &c. were famous Egyptian warriors, who filled the world with the fame of their exploits. (Newton's Chron.)	4. Nihul, Beleus, Sru, Æſru, Tait and Ogaman, were mighty in Egypt, and in ſeveral other countries.
5. The Egyptian conqueror of Spain got the emphatical name of the hero of Hercules. (Newton. ibid.)	5. A great hero, famous in Egypt, got the name of Golamh and Milea-Eſpaine, i. e. the conqueror and hero of Spain.

6. Nil,

FOREIGN TESTIMONIES.	NATIVE IRISH.
6. Nil, Sihor, Oſihor, &c. ſucceeded to the Phœnicians in cultivating and inſtructing ſeveral nations. (Newton ibid.)	6. Niul, Sru, Æſru, &c. ſucceeded to Phenius, in teaching the uſe of arts and letters.
7. In the days of Hercules, or the Egyptian conqueror of Spain, a great drought is reported to have burdened a great part of the earth. (Newton. Ovid. Met. L. II.)	7. The conqueſt of Spain, together with a drought, which happened at the ſame time, forced the Iberian Spaniards to fly into Ireland.
8. The Hercules, or hero of Spain, is reported to be the ſon of Belus. (Newton. ib.)	8. Milea Eſpanie, or the hero of Spain, was the ſon of Beleus.

ADDENDA.

IN the preface to my Proſpectus, I dwelt much on the ſimilarity of the Iriſh language to the Zend and to the Pehlvi or old Perſian, becauſe it was the language of the countries, in which the Iriſh Coti reſided. "The Pehlvi dialect of the Perſians," ſays Dr. Richardſon, "prevailed chiefly around the Caſpian ſea, and in the more mountainous dependencies of the empire: it continued to the reign of Behram Gur in the fifth century, when it was proſcribed in a formal edict, and ſoon after ceaſed to be a living language." (Richardſon's Diſſ.)

The Pehlvi, according to Sir Wm. Jones, was a dialect of the Chaldaic; but, according to Abulfarage, "there were three different dialects of the Chaldaic. That of Meſopotamia, i. e. Aram or exterior Syria; that of interior Syria, ſpoken at Damas, and all that country between the Euphrates and the Mediterranean, called the Paleſtine dialect; and the third, the Nabathæan, ſpoken by the mountaineers of Aſſyria, and the province of Irak or Chaldæa; and this was the moſt ancient, and that Abraham and his anceſtors ſpoke, and in which the books of Zoroaſter, named

named the Zend, Pazend, and Veſta, have been written, with a mixture of the ancient Perſian or Pehlvi." (D'Herbelot.)

According to Bochart, the Colchians (that is our Coti) ſpoke a ſemi-Chaldaic language. This muſt have been the Nabathæan dialect.

Sir Wm. Jones doubts the exiſtence of the genuine books of the Zend or Pehlavi, becauſe the author of the Dabiſtan affirms the work of Zeratuſht (Zoroaſter) to have been loſt, and its place ſupplied by a recent compoſition. Be it ſo! this compoſition muſt have been in the language of the country. Anquetil did not invent the vocabulary he has given us, and its ſimilarity to that of the Iriſh Coti is ſtill more worthy of obſervation. We have no complete dictionary of the old Iriſh language: that by O'Clery, in 130 pages 12mo. is a trifling work. The commentaries in the old Breithamhon laws ſhould be conſulted, to form a good lexicon of the ancient language.

VOCABULARY.

ZEND.	PEHLVI.	ENGLISH.	IRISH.
Edè	aſin	if	da, ſon.
Eden-anm	edoun	explanative	eadhon.
Eretzeſtè	jede-man	hand	ed, to handle; mana, a hand.
Erodè	nāmeh	famous	naomadh, ruad.
Eoroued	rad		
	arowad		

Erem,

ZEND.	PEHLVI.	ENGLISH.	IRISH.
Erem	bandeh	ſervant, ſlave	urra, ara, bannoir, bandſglabh.
	Bun	root, ſtock	bun.
Ezaedé	Hozed	great, illuſtrious	uaſadh, ſaoidh.
Aſhteſch	aſhté	peace	oſath, aſath.
Aſp	ſofia	horſe	aſb.
Eghé	ſareh	bad ?	eag; and hence a negative particle.
Amerſchen	amargan	immortal	marthannach.
Eneko	peſchanih	front, face	an aigh, fianiſi.
Evé	bala	high, tall	uav-balach, a giant.
Eoſchtre	lab	lip	liobar.
Eedé		forehead	eadan.
	cai	a great king, a giant	ke, cai, cu, cua.

Cai, a word which ſignifies in the Pehlvi, or ancient Perſian, a great king or a giant: hence Caian, the Caianides, the ſecond dynaſty of the ancient kings of Perſia, which are properly thoſe the Greeks have known as kings of Perſia; for thoſe of the firſt dynaſty, named Piſchdadians, ſhould rather paſs for kings of the Babylonians, Aſſyrians and Medes, than Perſians, according to the information the Greeks have given us of them. (D'Herbelot.)

Dilem, a province of the kingdom of Perſia, extending along the ſouthern coaſt of the Caſpian ſea. This province had formerly its princes, independent of the kings of Perſia: the kings of this province formerly bore the name of Cai. (Id.)

" Ce ne ſont ni les Druzes, ni les Maronites, qui ſont

ſont aujourdhui les maîtres du mont Liban: neanmoins l'exercice de l'autorité eſt tout entier entre les mains de ces derniers. La raiſon en eſt, 1°. Que celui qui y commande eſt de leur religion, et du même rite qu'eux. 2°. Que ſes vizirs ou kiayas ſont toujours des Maronites. Ce ſont ces kiayas, qui exercent toute l'autorité; ils decident, ils tranchent, ils jugent comme bon leur ſemble, ſans que celui, à qui appartient le pouvoir, s'oppoſe en rien à leurs volontés." (Chreſtomathie Arabe, par J. Jahn. Vienna, 1802.)

Hence we have in the Iriſh Cai-omera, chief of the nobles; Conn cead cathach cua, the illuſtrious warlike Conn of a hundred battles; Cu urbaid, the illuſtrious Hyrbad, or prieſt of the fire, &c. &c. &c.

In modern Perſian کو *kaw*, bold, warlike, magnificent, venerable, dignified, clever, ingenious, power, ſtature. کی *kai*, a prince. Chald. כה *ceh*.

The title is ſtill wonderfully preſerved by the Manx, a colony from Ireland, with whom the magiſtrates are at this day named the *Kays*.

ZEND.	PEHLVI.	ENGLISH.	IRISH.
Abeſta	zarik.	language	beaſchna.
Enghehé	dounia	the world	dowan.
Eaooretè	khāſteh	a treaſury	kiſté.
Ehmaé	zagh	great	mah, ſeagh, ſeaghlan, a king.
Bereeté	dadrouneſche	carries	beirt.
Beſch	dau	two	beith. do.

Bantoo

ZEND.	PEHLVI.	ENGLISH.	IRISH.
Bantoo	vimar	dead	bann. death.
Bonem	bonn	root, foundation	bunn.
Tĕ	tou	thou	tu, te.
Tedjerem	zari	flowing water	ſrai.
Khroid	kheroudj	hard	cruaidh.
Kh-ſcheio	malhe	king	malc, ſhah.
Kh-ſchtoum	ſchaſchom	ſixteenth	ſeiſeamh.
Kh-ſhoueſeh	ſe ſe	ſix	ſé.
Khoré	khouroun	to eat	coire, a feaſt.
Deſchmĕhe	dehom	tenth	deacma.
Deſcheno	daſché	right hand	deas.
Dehmo	donm	people	duine, mankind.
Denghoo	danacha	learned	dana, danach.
Dkeeſchó	din	law	deac, din.
Drodjem	daroudj	necromancy	*draoidheacht.*
Reotchen	roſchneh	light	ruſhin.
Rané	ran	thigh	urran.
Zeté	aſzaed	ſufficient	ſaith, ſath.
Zeſté	jede-man	hand	ed, mad, mana.
Streé	Vakd	female	ſtri-pach, a harlot.
Streōved	ſeroud	he ſings	ſar, muſick; ſar-tonna, a doctor of muſick.
Sperezé	ſeper	the heavens	ſpeir.
Seoueſchte	ſoud khesteh	a treaſury	ſeod kiſte.
Ghnaō	vakdan	woman	gean.
Frĕeſchté	ferèſt	an index.	foras.
Freiré *prā*	meh *great*	excellent	fearr, maih.
Fſchtane	peſtan	a teat	paiſde, a ſucking infant.
Keie, ko	kedar	who, which	ki, ke.
Gueoſch / Goſchté	goſch	the ear	guſham, to hear.
Gamé	zemeſtan	winter	gim-rah.

ZEND.	PEHLVI.	ENGLISH.	IRISH.
Medo	as	wine	mead, wine of honey; as, drink, milk.
Néomehé	nohom	ninth	naoiheamh.
Neemān	nim	part, half	neamh; hence it is a negative.
Nmanopethreo	kad banoo	miſtreſs of the houſe	nmna botha, nmna aſtigh caid bean.
Vareeté	vared	it rains	farain, rain.
Vero	varan		
Neaeſch	neaeſch	prayer	naiſch.
Eſchné	eſchné	to make	eaſam.
Vetché	gobeſchné	to ſpeak	gob, the organ of ſpeech; gobach, talking; beaſchna, ſpeech.
Veſa	vaſ	much	fiſs, moreover.
Vohone	damma	blood	dumh, flan.
Vātem	vad	wind	fath, bad.
Hereté	ſodar	a chief	ſuadhaire.
Hekel	pavan-aknin	but	achd.
Jezaé	jez-banōm	I pray	geis, prayer.
Jaré	ſanat	a year	errai, ſpring; ſal, a year.
Tchethro	tchahar	four	ceithre, ceathar, kahar.
Pero	rouin	before, in front	roimh, ria.
Peſano	fineh	the breaſt	ſiné.
Peere-kenamtche	Parihan	the genii Perii	Siabh-bhrior phri, the Peri of the night.

The old women in the country ſhew the circular rings in the graſs plots, made by the dancing of

of the Peri or Lohri. Perſ. شب *ſhab*, night, and پرک *peri*, a genius.

ZEND.	PEHLVI.	ENGLISH.	IRISH.
Ized	Ized	good Genii	Sidh.

Bann, death, Bann-ſidh, the angel or genius of death, ſtill ſuppoſed to give notice, by dreams or otherwiſe, of the death of a relative. Sidh gaoithe, a whirlwind, ſo called becauſe ſuppoſed to be raiſed by the angel preſiding over the winds. Leannàn-ſidh, a familiar ſpirit, a favourite genius. Sidh bhróg, the genius of the houſe or family, the tutelar genius. Sidh draoithachd, enchantment with ſpirits. Sidh is ſometimes written Sigh; both are pronounced Shee in Iriſh. Ar. شاهد *ſhahid*, angelus teſtis. (Gol.)

ZEND.	PEHLVI.	ENGLISH.	IRISH.
Afrin	Afrin	the office of prayer, benediction.	Afrin, the maſs; Ti-afrinn, the maſs-houſe, i.e. the houſe of benediction.

The prieſt of the Afrin requeſts for him he prays for, in the name of the Ized, then invoked, every bleſſing of life; a long life in this world, and happineſs in the next. In this office is an Afrin to Zoroaſter, and another to *Oſchen*.

ZEND.	PEHLVI.	ENGLISH.	IRISH.
Ana	ana	riches, money	ana.
Aban		the Ized of water	abhan.
Ani	aingin	water	an, anz.
Ang-jura		a year	eang.
Aſp		chief	aſb, eaſb.
Aſpal	a herbed	an eccleſiaſtical order under a mobed	abſdal, eaſbal, a diſciple, an apoſtle.
Herbed		an eccleſiaſtic, who took care of the holy fire.	urbaid, ex. gr. Ata tu cu urbaid file le ulltaibh, thou art the illuſtrious urbaid, or fire miniſter of the Ultonians. (O'Clery.)
Gah	gah	prayer	guih.
Pothre		a ſon	piuthar, phiuthar.
Nekah	nekah	nuptial benediction	nuacor, bride or bridegroom.
Neré	neeré	man	near.
Tra	tra	ſeaſon	tra.
Kad banou		chief of families	cead bunai.
Mreté		mortal	marthuidh.
Ather		perfume	athar, perfume; a-
Atherbo		perfume of ſandal and ambergris	thar-lus, groundivy, i. e. the fragrant weed; 'lathar, al-athar, lavender. It is the عطر *attar* of the Arabs.
Calliane		rejoicing	laineach.

Deirim

ZEND.	PEHLVI.	ENGLISH.	IRISH.
Deirim Deirimher	derimher	a temple of the Parſi	deirm, drim, druim, a temple: hence Drum ſallagh, the cathedral of Armagh; Drum ſaille, the cathedral of Caſhel; Drim iſkin, alias Drom iſkin, (county Louth,) where are the ruins of a round tower; Drummor, the great temple.

In Arabic, Deir, is a temple. Deira moghân, a temple of the Magi, or fire-worſhippers; and hence the many churches in Ireland named Derry.

ZEND.	PEHLVI.	ENGLISH.	IRISH.
Daimh		an ox	damh.
Fal	ſal	divination	fal.
Os	uchcha.uta	elevated	os, uas.
Oſchan	uta	powerful, the good genius	oiſhin—hence ſo many biſhops in the early ages of the Chriſtian church named Oiſhin.
Ereezem	del	the heart	dil.
	Shenaſcha	to know	ſeanacham.
Thré	ſé	three	tri, tre, ſi.
Thrianm	ſevin	third	trian, treas.

One

ZEND.	PEHLVI.	ENGLISH.	IRISH.
Oue		male	ou, O, a ſon.
Zour		holy water given to Zoroaſter to purify ſinners.	ſuir.

Hence our Coti named the *Indus* and *Ganges* Suir, and gave that name to the beautiful river, which empties itſelf at Waterford: it was the Ganges of Ireland. On the banks of it ſtands the Abbey of the Holy Croſs, undoubtedly the ſeat once of a pagan temple.*

" The river Indus," Pliny tells us, " was by the natives called *Sandûs;* it is now called *Seendhoo*, but, when ſwoln with all the rivers of the Penjab, flows majeſtically down to Talta, under the aſſumed name of *Soor*." (Maurice's Hiſt. Hindooſtan.)

ZEND.	PEHLVI.	ENGLISH.	IRISH.
Ath-corono		a general name of a Parſi prieſt	cearanoch, carnoch, a Heathen prieſt.
Alka	riſch	a beard	uilke, ulca.

End of the Zend vocabulary.

The

* Gong, in Iriſh and Hindooſtanee, ſignifies a river. Mona-gonga, the mountain river, in the King's county.

The following is a collection of the Pehlvi and Perſian.

PEHLVI.	PERSIAN.	ENGLISH.	IRISH.
Ab *Chald.*	pad	father	ab, dad.
An-ſchoto	mardom	man	as-ſcath, muird.
Attounaton	takhtar	to run	tactaire, a meſſenger.
Anatounaton	neham	to do, to put	nim, nihim.
Ahlobor	aſchai	holy	coiſhe.
Agas	agah	knowledge	uige.
Abodj	tchouz	membrum fem.	bud, membr. vir. toiche, membr. fem.
Amotia	parāſtar	a ſervant	modh-freaſtar, fear-freaſtail.
Avres	peigham	ſpeech	abaris, eloquent in ſpeech; feadam, to talk.
Azdeman	djoulah	a ſaddle cloth	diall, a ſaddle.
Eod-jert	perāhen	dreſs	eide, Chald. עדה *badab.*
As-bachſhne	aſaieſchne	quiet, eaſe	beaſchna, ſhiocain.
Bita	khaneh	a houſe	both, cán, cai.
Bilai	tchah	a well	bile, water.
Banoi	banou	woman	bean.
Bun		race, family	bun.
Papia	djāmeh	habit, robe	pape-lin, vulgò poplin; ſtuff made of ſilk & worſted, for robes, &c.
Peidan	peigham	ſpeech	feadham.
Toug	doud	ſmoke	doig, toit, teagh.

Tabna

PEHLVI.	PERSIAN.	ENGLISH.	IRISH.
Tabna	kah	ſtraw	taobhan, ſtraw; cah, chaff.
Tin	andjr	a fig	tine.
	Gruteman	angelus mortis	grudeman, uatha mor rigne, Grudemah, the great judge of the grave.
Denn	jata	people	duine.
Djatoun	ized	a good genius	ſidh.
Remane	anas	a pomegranate	rimmon.
Rekita	ſchagard	a diſciple	reacht, reachtaire, one in holy orders; ſagart, a prieſt.
Rouin	peſeh	before, in front	roim, faſach.
Remeka	madian	female	maidin.
Zazra	vehi	excellent	ſar, ſar-vai.
Zakar	ner	male	near, ſcà, aſcath.
Zakeo			
Damia	khoun	blood	damh, blood; kine, conſanguinity.
Sakina	kāred	a knife	ſkian.
Schat-meta	naodan	boat, veſſel	ſcud, naoi.
Scheg	djo	barley	ſheagal.
Kavid	bouz	he-goat	gadar, gavar-bouc.
Koſchè	pareſta	ſervant boy	coiſiche, giolla-coiſe.
Kopa	palān	a bat horſe	al, pal, copal, horſe.
Kumra	kumra	a ſheepfold	comora, cumara.
Goumeh	garmi	heat	gorm.
Leſān	zaban	tongue	liſan.
Malahi	remak	ſalt	malach.

Matour

PEHLVI.	PERSIAN.	ENGLISH.	IRISH.
Matour	meher	Mithra	mithr, mihr.
Akon	moun	maſter, chief	cean, can, acan, ſidh-acan, chief of the genii.
Behiſt	dāra behiſt	Paradiſe, the — houſe or abode of felicity	neamh, felicity, heaven, paradiſe.
	dara naem		

N. B. Behiſt is from the Arab. بهشت *behiſt*, cheerful, joyful; in Iriſh, Beus, Beuſach; Ch. בסיס beſis, jucundus. Naem is from the Arabic نعيم *naam*, ſuavis fuit; Thibetan Nama, cœlum, felicem. (Georgius.) And hence the دار نعيم *dara naim* of the Arabs, and the Dara-neamh of the Iriſh, i. e. the manſions of the bleſſed, the abode of felicity, paradiſe.

POSTSCRIPT.

What I have written on the ancient hiſtory of Ireland, has been chiefly collected from the Iriſh manuſcripts, preſented to the Univerſity of Dublin, by the interceſſion of Mr. Edmond Burke. When they were in my poſſeſſion, I made a ſhort index to each volume, which was loſt ſoon after I delivered them to the Univerſity: I marked the volumes with capital letters on the inſide of the cover. If I miſtake not, the mythology of the Brahmins, given in this eſſay, will be found in the volume marked C.

In hopes of exciting a ſpirit in the Univerſity, to purſue Mr. Burke's recommendation, his letter to me on that ſubject is hereunto annexed. Being
63. now in my grand climacteric, I can have no hopes of ſeeing ſuch a work accompliſhed. What I have publiſhed is ſufficient to ſhew the talents, that are neceſſary for thoſe, who undertake the *ancient* part, the only object of my purſuit.

A good dictionary of the ancient language is much wanted. For example, at page 86 in this eſſay, it is ſaid, that *Eochaidh*, ſurnamed *Bartolan*, or Partolan, (the Partholanus of the moderns, who are fond of giving a Latin termination to proper names,) departed from the Caſpian, for India,

India, with his caravan, in company of two other merchants, and 1000 men. In the *Caiſe mor breithr*, a manuſcript dictionary in my poſſeſſion, of infinite value to the Iriſh antiquary, I find the name thus explained. Lan ceannaidh, i. e. Lan reacaire, i. e. Partolan; i. e. Partolan ſignifies *a wholeſale merchant;* which is perfectly conſiſtent with the enſuing part of the hiſtory. Hence we may conclude, that *Bart*, or Part, in the old Iriſh language, ſignified commerce or barter; and appears to be derived from the Chaldee פרטה *parta*, commutare. Commerce was carried on originally by exchanging or bartering one commodity for another.

Of a thouſand other examples, which might be produced, take the following. In the Breithamhan laws it is ordained, that *Da ba agus da thime agus da muice, ſeacht gradh fili;* i. e. two cows, and two ſheep, and two ſwine, be given to each file. *Thime* is explained by the commentator to ſignify *ſheep.* In the Arabic we find the word thus explained: تيمه *thima*, inſignis ovis, quam Arabes manſuefaciunt, et domi mulgent, nec foras paſtum dimittunt. It was a word borrowed by the Arabs, from our Coti, from *timeah* or *taomah*, exhaurire, to draw out, to pump out; ergò, to milk. Hence Bochart ſays, qualis ovis *thima* dicitur, voce, cujus ratio mihi non eſt ſatis nota. Thus the Arabic and old Iriſh mutually ſerve to explain each other.

SIR,

" SIR,

" I am much obliged to you for the honour you have done me in the communication of your curious and learned reſearches. I delayed my acknowledgment of the favour you conferred on me, until I had leiſure to enjoy the benefit of it. It is true, that being but a poor linguiſt, and an ill-informed antiquarian, I am incapable of bringing any thing but docility and admiration to ſuch enquiries. Ireland is ſurely much obliged to you for the infinite pains you have taken in letting her know what ſhe is, and what ſhe has been. My merit in this matter, or indeed rather my fortune, has only been the accidental diſcovery, at my friend Sir John Seabright's, of the Iriſh manuſcripts, of which you have made ſo good an uſe, and my ſending them over to Ireland. However I am, like the reſt of the aſſuming world, very deſirous of availing myſelf of the authority, which the moſt trifling concern in an important ſubject gives a man; mine is the ſexton's part in the ſermon, who rung the bell for it. But, after aſking your pardon for preſuming upon any advice in a matter ſo much above my knowledge, I ſhall tell you, what a judicious antiquary about twenty years ago told me, concerning the Chronicles in verſe or proſe, upon which the Iriſh hiſtories, and the diſcuſſions

diſcuſſions of antiquaries are founded, that he wondered, that the learned of Ireland had never printed the originals of theſe pieces, with literal tranſlations into Latin or Engliſh, by which they might become proper ſubjects of criticiſm; and, by comparison with each other, as well as by an examination of the interior relations of each piece within itſelf, they might ſerve to ſhew how much ought to be retained, and how much rejected. They might alſo ſerve to contraſt or confirm the hiſtories, which affect to be extracted from them, ſuch as O'Flaherty's and Keating's. All the hiſtories of the middle ages, which have been found in other countries, have been printed. The Engliſh have, I think, the beſt hiſtories of that period. I don't ſee why the Pſalter of Caſhel ſhould not be printed as well as Robert of Gloſter. If I were to give my opinion to the Society of Antiquaries, I ſhould propoſe that they ſhould be printed in two columns, one Iriſh and the other Latin, like the Saxon chronicle, which is a very valuable monument; and above all things, that the tranſlation ſhould be exact and literal. It was in the hope that ſome ſuch thing ſhould be done, that I originally prevailed on Sir John Seabright to let me have his manuſcripts, and that I ſent them by Dr. Leland to Dublin. You have infinite merit in the taſte you have given of them in ſeveral of your collections. But theſe extracts only encreaſe the curioſity and the juſt demand of

the publick for ſome entire pieces. Until ſomething of this kind is done, that ancient period of Iriſh hiſtory, which precedes official records, cannot be ſaid to ſtand upon any proper authority. A work of this kind, purſued by the Univerſity and the Society of Antiquaries, under your inſpection, would do honour to the nation. Once more I beg leave to apologize for this hint, and have the honour to be with very great regard and eſteem,

Sir,

To Colonel Vallancey.

Your moſt obedient

And moſt humble ſervant,

EDM. BURKE."

Beconsfield, Aug. 15, 1783.

POSTSCRIPT

POSTSCRIPT II.

Dublin, Sept. 10, 1807.

SINCE this Eſſay was printed off, the Oxford Review for September 1807 came into my hands. In this Review is announced a work, under the title of Caledonia; or an account Hiſtorical and Topographical of North Britain; from the moſt ancient times: with a Dictionary of places Chorographical and Philological. In four volumes. Vol. I. By George Chalmers, F.R.S. and S.A. Price three guineas.

On this work the Reviewers obſerve, "that Mr. Chalmers is not perhaps more diligent and laborious than Mr. Pinkerton and other antiquaries of Scotland: but he ſeems to be leſs under the influence of prejudice, and *follows a ſurer guide.* He calls to his aid an *inſtrument*, if not wholly neglected, yet not ſo much applied as it ought to be. This inſtrument, this *novum organum*, for illuſtrating the obſcurity of colonization, ſettling the doubts of etymology, and aiding the ſcanty notices of hiſtory, is *Topography.* The *lineage of every people is moſt accurately traced in their language.*"

I have always been of the ſame opinion, and therefore referred to topography, as a proof of

the Iriſh Coti, or Scoti, having been an oriental colony, and the Indo-Scythæ of the Greeks.

In the fifth volume of the Collectanea, printed in 1790, I gave a liſt of one hundred topographical names, equally ſimilar.

Mr. Chalmer's work has not yet reached this country. The Reviewers have given a ſhort extract of the introduction to it, which does not agree with either Iriſh or Welſh hiſtory, or tradition.

"The northern parts of our iſland," ſays Mr. C. "as well as the ſouthern, were ſettled by the ſame Britiſh tribes, who impoſed their ſignificant names on the promontories, harbours, hills, rivers, rivulets, and waters, whoſe appropriate appellations are all ſignificant in the Britiſh language. The Picts of the third century were merely the deſcendants of the Britons during the firſt. The names of the Pictiſh kings are not ſignificant either in the Teutonic or *Iriſh*, but only in the Britiſh ſpeech. The moſt ancient repertory of the Pictiſh language is the topography of North Britain: in which may even now be traced, the copious and diſcriminating ſpeech of that ancient people. In proceſs of time the *Scots* mixed with the *Picts* throughout *Pictinia;* and, as they overſpread the country, gave new names to almoſt every place, which they acquired by their addreſs or arms. It was from this epoch, when the Scots became the predominating people, that the *Gaelic* language became alſo the common ſpeech, in proper

proper Scotland, that is Scotland northward of the two Friths. Their policy was practiſed as the univerſal law: their manners prevailed as the general uſages: and theſe repreſentations, with regard to thoſe ſucceſſive ſettlements, are atteſted by the united voice of hiſtory, tradition, and *topography.*"——The earlieſt diſputes touching the Scotiſh hiſtory began with the petulant attack of George Buchanan on Humphrey Llhuyd, for preſuming to ſuppoſe the Britons to be more ancient than the Scots. But a thouſand facts, which are now ſtated, collaterally atteſt, that Buchanan was wrong, while the Welch antiquary was right."

Both Iriſh and Welch hiſtory, and traditions, militate againſt this aſſertion. Edward Llhuyd, an eminent Welch antiquary, who underſtood the Iriſh language perfectly well, as is evident from his comparative Dictionary of the Iriſh, Welch, Corniſh and Armoric languages, declares that the Scoti, or Iriſh Coti, were the inhabitants of Britain before the arrival of the Welch, becauſe all the ancient names of mountains, rivers, promontories, &c. are Iriſh, not Welch; and he particularly inſtances the Iriſh word *Uiſce*, (water) that enters into ſo many names of rivers, and is not to be found in the Welch language. Biſhop Gibſon in his Camden, Vol. II. p. 732, has given the drawing of a ſtone in Wales, called *Y-maen, hir*, the ſtone of the chief in Welch, which has an inſcription in Iriſh characters, denoting it to be the

boundary

boundary ſtone of the land. (See Collectanea, V. VI. p. 53.)

The Rev. Dr. Geddes has clearly proved, that the *Pictiſh* was not a *Gothic* dialect; for, ſays he, "if it were true, as ſome modern writers have imagined, that the low lands on the eaſtern parts of Scotland were originally peopled by German-Goths (Huns), this enquiry would be unneceſſary, and the Scottiſh dialect would, in point of Britiſh naturalization, have a prior claim to the Engliſh, for thoſe parts of Scotland were certainly inhabited by the Picts, before the Saxons entered Britain.

"But, that the language of the Picts was a Gothic dialect, I have never yet ſeen any thing like a poſitive proof; while, on the other hand, we have at leaſt one very ſtrong negative proof, that it was not a Gothic dialect.

"The names of all the rivers, mountains, towns, villages, and caſtles, of any note, or antiquity, from *Berwick-bow* to *Buchaneſs*, and from *Buchaneſs* to *Arder-Sier*, are all evidently *Celtic.* We muſt then either ſuppoſe, that the language of the Picts was a Celtic dialect; or, that they were not the original inhabitants of the country; or in fine, that, after the extinction of the Pictiſh empire, or rather its union with that of the *Iriſh-Scots*, the language of theſe latter univerſally prevailed, and effaced the very remembrance of its Gothic predeceſſors. The ſecond of theſe ſuppoſitions is contrary to hiſtory; the third is belied

belied by experience: the firſt then is the only one, that is founded on probability.

" To this ſtrong argument we may add a ſort of poſitive preſumption. The names of the Pictiſh kings, and the few appellations of their tongue, that have been preſerved in Bede, and other ancient writers, ſeem to be as much Celtic, as the proper names of places."

The Doctor ſhould have ſaid Scythic, not Celtic; but like Stukely, Borlaſe, and more modern antiquaries, who view all our ancient monuments with the magnifying lens of Celtic optics, he made no diſtinction.

Ephorus was the firſt, that made mention of *Celto-Scyths;* he was followed by *Strabo*, and from thence the moderns made no diſtinction between Celts and Scythians: they both deſcended certainly from the families of Japhet, but there is a great difference in the Scythians. Some extended to China, and others to India, where they mixed with an Indian tribe, afterwards with Arabs, and Chaldæans. This mixed body at length were ſeated in Colchis, and deſcended to the Euxine ſea, from whence they came to the weſtern iſles of Britain and Ireland, then uninhabited, except by a few fiſhermen on the coaſts, who had made their way thither from Gaul.

This is the hiſtory of the Iriſh, or Iriſh Coti; their language, cuſtoms, mythology, &c. prove the fact.

Among

Among other proofs, given in the courſe of my Vindication of the ancient hiſtory of Ireland, I referred to topography, the *novum organum*, as the Oxford Reviewers term it, and which I ſhall here repeat.

The Greek and Roman authors have made ſad work, whenever they attempted to etymologiſe the Scythic or Celtic. The Gauls told Cæſar, they were born of *Dit*, i. e. *do ith*, of the land: that is, they were old inhabitants of the country. Cæſar full of the Roman religion, in which Pluto is named *Dis*, *Ditis*, thought they pretended to be deſcended from Pluto, a divinity they had never heard of. Our Indo-Scythæ, or Iriſh Coti, would have called themſelves *Aiteach-tanaith*, that is old inhabitants, whence the Greeks made *Autochthones*, which Tacitus properly explains by *Indigenæ*. By a more familiar word, they would have called themſelves *Naiſire*, for which the etymologiſt muſt have travelled to the Eaſt; in Hindooſtanee *Nuſſur*, in Arabic عنصر *anaſir*, and نجار *nijar*, old inhabitants.

If theſe had been Celtic words, they would have been found in Bullet's Celtic Dictionary. Theſe and thouſands of others, quoted in my Collectanea, are in my opinion certain proofs, that the Iriſh Coti were *Cuthi*, that is Indo-Scythians, or which is the ſame, ancient *Perſians*.

TOPOGRAPHICAL

TOPOGRAPHICAL TERMS,

ARA, a tract of country, as *Ara-cliach*, *Araglin*, *Tipper-ara*, &c. &c. Ch. ארץ *ara;* Ar. حري *harè*, *hurè*, regio.

AOI, AI, plur. *Aoibh*, as *Aoi-Mac-Cuille*, now Imokilly, *Aoibh-Laoghaire*. Ch. אי *ai*, regio, provincia; whence the Greek Αἰα. *Aia-Cuphti*, Ægyptus. *Aia-Theophi*, Æthiopia. (Mede. Disc. 50.) Ar. اي *ai*.

ABI. Many places begin and end with this name, thought to have referred to some abbey, the very foundations of which cannot be traced; it is the Arabic ابو *abu;* ابي *abi*, country, region, and was imported into Spain and Portugal. (Cardoso. Dict. Geogr. De Sousa. Vestig. de Lingua Arab. em Portugal.)

BAR, a district. *Bar-go*, a maritime district, now Bargy, Co. Wexford. *Barimor*, the great district, Co. Cork. *Bari-ruadh*, now Barry-roe, &c. &c. Probably *Bara-n'-aoi*, i. e. a district of the province, formed the word Barony. Each county in Ireland is divided into *baronies*, whence *Baron*, a lord of a district: as baron of the Cinque-ports. Barons by tenure: as the bishops of the land, by virtue of baronies annexed to their bishopricks. The etymology of *Baron* is very uncertain, says Johnson. Ar. بحر *bahar*, an extended

tended diſtrict. Hindu *Babur;* Perſ. بار *bar;* as Malabar, Zanguebar, Hindubar, &c. See *Lios.*

BINE, BOINE, a tract of country. *Ruad-bhoine,* flood-water overſpreading a country; from *Ruad,* the angel preſiding over waters; whence *Dile-Ruad,* the flood of Noah. (See page 25.) Ar. بين *bin,* a tract of country.

BIN, BEN, a hill, a mountain. *Ben-eada,* a promontory, head-land, &c. Ar. بيني *bini,* a hill; بيني حيد *binè heid,* a head-land, promontory.

BOTTAL, a deſert. Hence *Bottle-hill,* Co. Cork; Ar. بطال *buttal.*

BUN, root, ſtock, origin; whence many diſtricts are named, annexed to the family name, as *Bun-Mahon, Bun-Lehy,* &c. &c. *Bun,* in the Pehlavi or old Perſian, ſtirps, race, family. (Groteſend on the Perſepolitan inſcriptions.) "I declare," ſays the learned orientaliſt, M. de Sacy, "it is a long time ſince I made out the word *Poun,* in this ſenſe, on many engravings of the *Saſſanides* ſtones." (Mag. Encyclop. N° 20. An. XI.) Hence the Iriſh *Bun-cios,* chief rent, paid to the chief of the ſtock. Hindooſtanee *Bun,* race, offspring. *Bun-Adam,* mankind.

BUNN, a deſert, wilderneſs. *Bun-duff,* the black foreſt. *Bun-glas,* the green foreſt. *Bun-clodach,* the miry foreſt, whence *Bun-cloudy,* very little better at this day. Hindooſtanee *Bun;* Ar. يابانى *ebanè,* a deſert.

CAOIMH-

CAOIMH-THEACHT, a country, region. See HY.

CARN, a province, i. e. *Cuairan*, a diviſion of country. Hence *Dun-kerin*, Co. Tipperary, &c. &c. Ar. قرن *kerin*, a tract.

CLUAN, now *Clon*, a lawn, a country abounding in good herbage; as *Clon-mel*, the honey-lawn, ſituated in the golden vale. Ar. كلي *kelion*.

COR, CORA, CURRA, diſtrict. *Cor-Cumrua*, *Curra-Fionn*, *Curra-Mairgit*, *Cora-Anna*. Phœn. כרא *cora*, regio. Perſ. كوره *koureh*; as *Koureh-Iſtakar*, the diſtrict of Iſtakar. (D'Herbelot.) Syriacè *Cor* ſignificat regionem. (Gymnaſ. Syriacum.)

CRITH, a region. Ch. et Phœn. כורת *corat* pro cora. (Bochart.)

CURRACH, marſhy ground. Perſ. خره *khureh*. چرا *chura*. *Curra*, a little farm. Ar. and Perſ. كور *kura*.

CUAI, CUA, diſtrict, town, village, ſettlement. *Cua-nacht*, alias *Eile-nacht*, now Connaght, the ſettlement of the family of Naght; as *Eile-O'Carrol*, *Eile-O'Hagarty*, &c. &c. Ar. اهل *ehl*, people belonging to any particular place, lord, maſter; ſpouſe, domeſtics, family. "*Aoul*, portion d'une horde, qui comprend les vaſſaux relevants du même noble." (Tott's Tartar.) Arab. and Perſ. كوي *kooi*, diſtrict, town, village, farm.

CIORCAR,

CIORCAR, CORCAR, a diſtrict. Phœn. ככר *cicar;* P. سرکار *ſurkar.*

COSTI, a maritime diſtrict, ſea ſhore; Ar. قاصية *keſit.*

CUICC, CUIG, a province; not becauſe *Cuig* ſignifies a province, and that there are five provinces in Ireland. This country was originally divided into two, and then into four: from the central meeting of each a part was ſtruck off, for the ſupport of the great feſtivals and ſacrifices at Tarah. Phœn. חוג *choug.* Ch. חוז *chouz.* Heb. חק *chok.* Hindooſtanee *Chuk-la,* a province.

CINE, with the common prefix *Macne,* and with the ſuffix *Al,* offspring, CINEAL, tribe, flock of people; as *Cineal-amhailge, Cineal-aeha,* &c. Phœn. קנה *kena;* מקנה *mekna,* grex. Ch. קנה *kene,* generatio. "Syriacè *Cenoa,* dicitur de iis, qui de nomine ejuſdem heri et conditionis nominabantur." (Gymn. Syr.) The termination *al* is the Arab. ال *al,* offspring, poſterity, race, progeny, family.

CILL, CEALL, a temple, fire tower, place of devotion, gives name to ſeveral diſtricts; as *Kill-Canice,* now Kilkenny. In the Tamul language *Coil;* Sanſcrit *Coil,* a temple.

CIORAN, a ſhore, coaſt, margin, boundary. *Cioran lough,* a lake in Kerry, adjacent to the ſea ſhore. Per. کران *keran,* ſhore, coaſt, bank, boundary.

CLANN, children, tribe, from *Lean,* or *Lan,* a ſon: prefixed to the family names, is applied

to

to diſtricts; as *Clan Aoidhe-buidhe*, now Clanneboy, Co. Antrim. *Clan-Breaſil*, Co. Armagh. *Clan-Colman*, Co. Meath. The Strongbonians adopted the word; whence *Clan-Rickard*, the country of the Burkes, formerly Maonmhuigh. Hindooſt. *Lan*, a ſon; *Cool*, a clan. Etruſcan, *Clan*, a ſon, child; natus, filius; filium innui docet Etruſca. (Gori-Paſſerus, &c.)

DAR, DAIR, houſes, ſettlement, diſtrict. *Dair-Colgac*, the diſtrict of Colgac, in Co. Londonderry. Ar. ديار *dear*, *diyer*, diſtricts, manſions, houſes. *Diyar Bekr*, the country anciently called Meſopotamia.

DU, land, county. *Du-hallo*, Co. Tipperary. *Du-na-gail*, Donegal. *Du-chaſach*, vernacular. Ar. دى *dih*. Hind. *Du:* hence *Indu*, *Induſtan*, the country of the *Ind*.

FA, FAHA, FATH, a field, tract, diſtrict. Ch. פה *pha*. Heb. פאה *phea*, vel פאת *pheath*, regio, ora, plaga.

Fal, a region, from FAL, a king, prince. Ch. פלך *phalach*, regio, provincia; פולה *phola*, magnates. (D. de Pomis.) Ar. فعال *fail*, nobility; وعل *waal*, a noble.

FIOCH, a tract of land. Ar. افق *afak*.

FAIRCE, a diviſion of land, a pariſh, dioceſe, epiſcopal ſee. *Fairceban*, vel *bun*, an uncultivated diſtrict. Arab. فرق *fark*, divided, ſeparated. ييان *iban*, a deſert. See BUN.

FERIS, a place neither level nor mountainous; ſuch is *Ballyferis*, in Co. Cork. Ar. فرث *feris*.

GARAUN,

GARAUN, a foreſt. Ch. אגריון *agariun.*

GEIL, a woody country. *Geilt*, a wild man of the woods. *Geilin*, or *Glin*, a valley full of trees and water. Ar. غيل *ghil*, ſylva, nemus; multæ denſæque arbores. (Scheid.) غيل *ghilon*, multæ denſæque arbores, eaſque alens, et aquam continens vallis. (Gol.)

GEIREAH, a cave, a grave, a burial place, gives name to many places in Ireland, now named *Garry*. Herodotus tells us, that the ſepulchres of the Scythian kings were at *Gerrhe*. Hindooſt. *Gurant*. Perſ. گور *gor*.

GORI, GARRHA, GORT, a plain level country, a garden, a field: hence Gorey, Gowran, Gort, &c. Ar. *Gaur*, *Gour*. (D'Herbelot.) The word ſignifying a plain, and a country lower than the ſurrounding, is given to many provinces in Aſia. (Id.)

HY, HI, I, tribe, family, diſtrict inhabited by tribes; as, *Hy-Failge*, *Hy-Macuain*, *I-Maine*, *I-Drone*, &c. Ar. حي *hy*, familia, pars magnæ tribus.

IT, ITH, IATH, a country, tract of country; as *Iath O'Neachach*, Co. Waterford, &c. &c. *Id'ailt*, the hilly country, i. e. Italy. Ar. حيطة *hetah*. Hindooſt. *Ihatu*, a country. Ch. חית *hit*, a body of people. Ar. هاط *haiat*, congregati fuerunt inter ſeſe. In the Shilhi, Berber, or mountain language of Barbary, a people deſcended from Nemed, a leader of the Iriſh Aire Coti, (according to Iriſh hiſtory, *Ite* ſignifies a country.)

country.) "Theſe *Shilhi*, the Arabs ſay, were deſcended from *Amelekites* and *Canaanites*, that the Iſraelites had formerly driven from Paleſtine." (D'Herbelot.) In the Shilhi language, *Ite* ſignifies a diſtrict, a province; hence *Ite ben Omaran*, *Ite Otta*, *Ite Stuckey*, *Ite Achas*. "Linguâ Shilhenſis in plus viginti provinciis regni *Sus* in Barbaria meridionali, quæ omnes *ite* præfixum habent, uti inter Hebræos, ſub lege, *ita* Benjamin pro Benjamitæ, *ite* Hivi pro Hivitæ." (Diſſert. de lingua Shilhenſi; Jez. Jones.—See Vindication, p. 111, where theſe dialects are collated with the Iriſh.)

ITH-ROS, a head-land. Ar. راس *ras*, head. CEAN-TIRE, the ſame; whence *Cantire*, in Scotland. Ar. خان *khan*, head; ديار *diyar*, country.

IBH, a tribe; a territory, when prefixed to the family name; as, *Ibh-Eachaich*, *Ibh-Laoghaire*. See O'Brien's Dictionary, where he has enumerated many others. Hence *Ibhlaian*, Leinſter; whence the *Eblana* of Ptolemy. Heb. אב *ab*, pater, undè אב *ibh*, tribus, pars populi qui ab eodem patre geniti erant; ut אב כוש *ibh chus*. Hence *Eve-ochus*, the firſt of the kings named Chaldæan, 2500 years before our æra.

LIOS, LIS, a houſe, habitation, court, palace; genit. *Lis*, and *Leaſa;* joined to a family name alſo gave name to a territory; as *Lif Carrol*, *Lif-Cleary*, &c. &c. The Malabars call themſelves *Mala-laes*,

Mala-var

Mala-laes, i. e. the inhabitants of the mountains. (Fr. Paol. de Bartolomeo.) See *Bar*.—In like manner

LUCHD, LUGA, a people, applied to a proper name, sometimes denotes a district; as *Lugga-Corry*, *Lugga-Currin*. Hindoost. *Luk*, *Log*. Ar. لقحه *lakaha*. The Scythians and Tartars reckoned their tribes by fire places, and kettles boiled on the same; so *Luchd* signifies a tribe, and a kettle, and each village was reckoned at a certain number of kettles. It is the same at this day with the Circassians. (See Vol. VI. p. 10.) May not this have given rise to the *hearth-money* tax in Ireland, a tribute formerly paid to pagan priests?

MACAR, a residence; as *Macari-felt*, &c. &c. Ar. مقر *machar*, a residence, habitation.

MAKARRI, and MACARRA, also betoken market towns, from מכרה *mecarah*, vendere. See *Ciar*, p. 108.

MAGH, a plain, a level country. *Magh-Breagha*, now Fingal; *Magh Druchtan*, in the Queen's county; *Magh-adhair*, the field of adoration; *Magh-sleacht*, the same. In these are ruins of ancient temples, and altars. Pers. ماغ *magh*, a level country, producing ماغ *magh*, that is herbs, grass, meadows. Hence the Irish *Iom-maigh*, fattening ground, low champaign country, from *Iom*, butter, which was invented by our Scythians, see p. 89; whence the Ch. חמאה *hema*, pinguedo, sive flos lactis undè fit butyrum. (Buxt.)

MUINTIR,

māg grass.

Observe māg a plain—

MUINTIR, MUINDIR, a tribe and its poſſeſſion; as *Muintir Eola*, &c. Ar. مان ديار *man diyar*, family of a country.

MONA, MUHAN, a diſtrict; hence *Tua-muan*, North diſtrict, now *Thomond; Oir-muhan*, Eaſt diſtrict, now Ormond; *Deas-muhan*, South diſtrict, now Deſmond, &c. &c. Ch. מנא *mona*, regio. Egypt. *Muhan*, provincia.

NAUL, NÉAL, a diſtrict. Hence *The Naul*, Co. Dublin; *The Néal*, Co. Mayo. Hindooſt. *Nal*, a diſtrict.

NEID, a tract of country. *Ullach neid*, Ulſter. Ar. نجد *nedh*, a ſpacious tract of country.

POBAL, a people. Prefixed to names, is often given to the territory they poſſeſs; as, *Pobal-i-Briain*, &c. T is commutable with P; as, *Toll*, vulgò *Poll*, a hole. (O'Brien.) Ar. طبل *tubl*, a people.

SABHRON, (ſavron) a diviſion of territory, a boundary, a mear. Ex. gr. *Sabharona Eirin ar dho, edir Conn agus Eoghan;* Ireland was divided into two parts, between Conn and Eoghan. Hence the *Severn* river in England—the boundary river.

SIOL, SIOLT, SLIOCHT, SLEACHT, ſeed, iſſue, tribe, clan; as, *Sleacda Eogain*, part of Ulſter. שיל *ſhil*, a ſon, from שלו *ſhilou*, the emblematical copulation! (Hutchinſon. Vol. VI. p. 213.) Ch. שלחות *ſhlochut*, propagines. Ar. شلخ *ſhelekh*, race, ſtock, origin, root; صلة *ſilet*, conſanguinity, one's native country.

SEBT, SEPT, a tribe, a clan. *Sebt-tuiſe*, the chief and his tribe. It is a word of Iriſh origin, ſays Johnſon, but he was not an oriental ſcholar. שבט *ſebet*, tribus; a ſtaff or ſtick, whether ſuch as magiſtrates carried in their hands, or common ones. Gen. xxxix. 10. The שבט ſhall not depart from Judah till *Shiloh* come. Verſe 16, as one of (שבטי) the tribes of Iſrael. Each tribe had a ſtaff, or was a body corporate, with a ſupreme magiſtrate over them, who was the firſt-born of the tribe. (Bate.) Each Iriſh noble had his antiquary, who enrolled the deeds of his *Sept*. (Mc. Curtin's Hiſtory of Ireland.) Ch. יהודה שבט *Sebet Jehuda*, tribus Judæ. (Buxt.) This word was formerly uſed in topography, like *Clann*: it was common to our Indo-Scythæ who ſettled at Colchis. "At *Dioſcurias* began the country of Colchis: its ſoil was fertile, its fruits delicious, its linen manufacture much eſteemed. This country, after being divided into ſeveral principalities called *Sceptuchiæ*, fell into the hands of *Mithridates*, and after his death was diſtributed into many diviſions." (Mem. of a map of the Caſpian ſea.)

TARF, a tract, a coaſt. *Cluan-tarf*, or Clontarf, near Dublin. Arab. طرف *tarf*, tractus, latus. See *Cluan*.

TI, a deſert, a waſte country; as, *Ti-molege*, &c. Ar. تيه *teh*, a deſert.

TOBAR, a clan, from *Bar*, a ſon; joined to family names, is applied to diſtricts, as *Tobar Cuire*, *Tobar Dony*, *Tobar Cormac*, &c. &c.

בר

בר *bar*, a ſon; تبار *ṭubar*, a clan; deſcendants of one anceſtor.

Toic, land, diſtrict, territory. Ar. طاوق *tawk*.

Triocha-cead, a canthred of tribes, divided and collected under one *Trioca*, or chief. Ar. طريقه *terika*, agmina, cætus pec. nobiliores, meliores et præſtantiores, magnates, qui aliis quaſi pro exemplo ſunt: *Tarakat*, familia, tribus viri. (Gol.) Ar. ترقي *teraky*, a ſuperior; طريقه *terika*, a head man, a chief. (Rich.) قد *kedd*, a quantity, a part, dividing any thing with propriety. (Id.)

Tuath, a plain level country. *Tuath-fiodh-bhuidhe*, the woody plains; an old name of part of the Queen's county. Ar. طعطع *tutu*, plain level ground.

Traith, ſea ſhore, coaſt. *Trath-mor*, the great ſtrand, Co. Waterford. *Trath-Bolgan*; *Trath-Lee*, &c. &c. Ar. طراة *trat*, *turret*, ſea ſhore, coaſt, bank of a river, a tract of a country; hence *Ban-taiath* (Bantry), *Fen-triath* (Ventry), &c. &c.

Ullach, Iomlic, diſtrict. *Ullac-Neid*, in Ulſter. *Imlioc Ailbhe*, now *Emly*, (united to Caſhel,) called after *Ailbhe*, the firſt Chriſtian biſhop that preached the goſpel in Ireland. It was the firſt epiſcopal ſee. Perſ. الكه *ulké*, a province. املاك *imlak*, the ſame.

In the fifth volume of my Collectanea, printed in 1790, a long liſt of topographical names is

given, and alſo a Law Gloſſary of hundreds of words alike in Iriſh and Oriental languages; which I believe were the firſt ſpecimens of this *organum novum*, produced to verify hiſtory. I know not if any of theſe terms are to be found in Mr. C.'s Topographical Dictionary of the *Picts;* it is very probable they may, for the *Picts*, I think, were a colony of the ſame people, and I think the Saxon Chronicle clearly points them out. It aſſerts, that " the firſt ſettlers of Britain came from *Armenia*, and that they ſeated themſelves in the ſouth-weſt of Britain. The ſame Chronicle ſpeaks of *Ireland* as ſettled by the *Scoti*, about the ſame time. It next records the arrival of the *South Scythians* (the Picts I preſume) by ſea alſo, in long ſhips, whom the Armenian Scythians would not ſuffer to land, and they then went to the Scoti in Ireland, who alſo declined receiving them, but adviſed their ſettling in *Scotland*, which they did; and afterwards the Scoti of Ireland intermarried with them, and gave the name to Scotland."

It may be ſuppoſed, that the Saxons made themſelves acquainted with the hiſtory of the people they had ſubdued; and in all this account the Chronicle ſays not a word of any peopling from the continent of Europe, but ſays afterwards, that the *Belgæ*, and other tribes from Europe, came by force, and ſettled on many parts of the ſea coaſt; and it was theſe tribes, who firſt gave

Julius

Julius Cæſar intelligence of Britain, but they (the Saxons) did not eſteem them aborigines.

Two authors of eminence, the Rev. Dr. Lyons, and Sam. Lyons, Eſq. in their Magna Britannia, ſhew, that our Gadeli, or Gaodhal Indo-Scythæ, not only gave names to the topographical features of Britain, when they inhabited it, but made roads through it, to communicate with this country. "A ſecond great military way paſſes through Bedfordſhire, under the name of *Watling* ſtreet: this alſo I have no doubt was another Britiſh trackway, traverſing the iſland from the Kentiſh coaſt to the country of the *Guetheli:* and it is a curious circumſtance, that an ancient trackway, under the very ſame name, tends from the eaſtern extremity of Scotland to the ſame country. Theſe *Guetheli* were the remains of the old Celtic (Scythic ſhould be) inhabitants of England, who had been driven, by powerful and ſucceſſive invaders, to the extremities of Wales, and to the oppoſite ſhores of Ireland; and the communication with their country muſt have been of the utmoſt importance in thoſe early times, as providing a paſſage for cattle, and other articles of trade, from the extreme coaſts of the weſt, to the great mart for foreign merchants in the eaſtern parts of Britain. Thus the Watling ſtreet, (Via *Guethelinga*, as Richard of Cirenceſter expreſsly calls it,) would be the road of the *Guetheli.*"

Extract

Extract of a letter from a learned Oriental correſpondent to the author.

" I have lately ſeen an ancient *Perſian* manuſcript, named سير البلاد *Seir Albelàd*, a famous geographical work, in which *Ireland* is mentioned. The circumſtance of Ireland being free from venomous creatures is particularly noticed; alſo the tallneſs and bravery of the men; the petrifying quality of a certain fountain, which in one week turns wood into ſtone; and, as well as I recollect, the longevity of the Iriſh, and their florid complexions; *the expenſive dreſſes of the people are deſcribed, and the rites of Magiiſm, or fire worſhip, practiced there.*—I hope to borrow the manuſcript, and take it with me to Ireland, ſhould I go there for a few months, as I expect. I think you will have the pleaſure of ſeeing all your ſyſtem confirmed at laſt."

INDEX.

N. B. The coſtly dreſſes of the ancient Iriſh ladies are deſcribed and engraved in the ſixth vol. of the Collectanea.

INDEX.

A.

PAGE

ACHEMON, deſcended of Magog, firſt king of Perſia - - - - 5
Afaide, a name of the Dioſcuri - - 119
Alphabet, celeſtial, of the Chaldæans - - 13
——— form the celeſtial chart—interpreted by the Iriſh Coti, ſuppoſed by the author to have formed the figures on the celeſtial globe - - - 133
Alpes Coti, deſcended of the Iriſh Coti - - 66
—— Pater Noſter in both languages the ſame - 71
Anwa, ſtars by which the Arabs and Iriſh foretold the weather - - - - 123
Aoſar, God, in Iriſh, the Eſar and Eſwara of the Brahmins - - - - 87
Argo, ſign of, not viſible to the Argonauts - 125
Argonauts did not invent the ſphere - - ib.
Artæi, old Perſians ſo named—derivation of the name 76
Aſobus Sinus, the bay of Galway (Ptolemy), why ſo called - - - - 96
Attacotti of Britain, the Aiteach Coti, or Iriſh, Pref. 10

B.

Bartolan, or Partolan of Iriſh hiſtory, leads a caravan from the Caſpian into India - - 86

PAGE

Beal-agh, or temple of the ſun, in Ireland, ſimilar to thoſe of the ancient Perſians - - 40
Beharam in Perſian, Boromh in Iriſh, a title of honour 47
Britain, peopled from Armenia (Saxon Chronicle) - 141
——— inhabited by the Iriſh, before the arrival of the Cumri or Welſh, Pref. - - - 10
Bruigh, the keeper of the caravanſera, in Iriſh and Chaldee - - - - 98
Budh, the great deity of the pagan Iriſh and Brahmins 12
——, prieſts of, ſettled in Siberia - - 16
——, called ruddy Budh, by Iriſh and Brahmins 12, 16
—— and Thoth, the ſame perſonage - - 31
Butter invented by the Iriſh Coti - - 89
Burke, Edmond, his letter to the author, on Iriſh MSS. 188

C.

Caravan, word derived from the Iriſh language - 108
Caravans in the Eaſt in the time of Jacob - 87
Canaanite and Phœnician, ſignify merchant - 105
Celtic Academy lately formed in Paris - - 69
———————— confound the Scythæ and Celts - 70
Celeſtial chart of the Chaldæans, formed by alphabetic characters—explained by the Scythians, or Iriſh Coti, form the figures on celeſtial globe - 130
Chadre-anach of Plautus, explained by the Iriſh language to ſignify Carthaginians - - 105
Chryſor (of Sanchoniatho), the firſt builder of a ſhip, derived from the Iriſh language - - 116
Circle, emblem of Supreme Being, with the Iriſh and Brahmins - - - - 37
Coti, ancient Iriſh ſo named—the Cuthi or ancient Perſians - - - - 1
—— the Indo-Scythæ of the Greeks - - 4
—— of the Alps, deſcended of the Iriſh Coti - 66

PAGE

Coiſire, a court of juſtice, in Iriſh and Tartar languages 20
Colchians, Scythæ - - - 101
——— ſettled before conſtellations were formed - 124
Comharba of the Iriſh, an eccleſiaſtical dignity, derived from the Syrian - - - 144
Commerce of the Iriſh Coti with the Indians - 86
———, terms of, in Iriſh, ſame as in Chaldæan and Arabic - - - - 103
Corybantes, derivation of the name - - 119
Courilte, a meeting of the ſtates, in Iriſh and Tartar languages - - - - 21
Cureti, Cabiri, Corybantes, ſynonimous names - 9
Crom, a name of the Supreme Being, with the Iriſh and Perſians - - - - 38

D.

Dioſcuri, derivation of the name - - 119
Dragon eclipſes the ſun, explained - - 63

E.

Eaſbog, a biſhop in Iriſh—derivation of the name - 129
Eclipſe of the ſun, by conteſt with a dragon, believed by Chineſe, Japoneſe, Peruvians, and ſavages of North America - - - 65
Ephthali of Procopius, the Hai-atelah of the Arabs—both mean Southern or Indo-Scythæ - 45
Erythræan ſea, derivation of the name - - 96

F.

Feinice, Phoinice, ſame as Canaanite, or merchant, a name taken by the ancient Iriſh - - 97
Fianach, a war cry of the Iriſh - - 104

PAGE

Fionn, or Fiond Mac Umhal, a Touraninn Scythian 41
——, the As-Fend-yar of the old Perſians - 43
Fonteach, a caravanſera in Iriſh, Perſian, and Chaldee 98

G.

Galway, ſo named from Gaolibh, i. e. merchants - 96
To which add; in its vicinity ſtood Cong, once the chief city of Connaght, and for ſome time the reſidence of its kings, ſo named from Chald. כנגא Conga, nundinæ, a fair, a market.
Galla of Abaſſynia, probably from the Scythian Gael - 100
Gael, a name taken by the Iriſh, ſignifying merchants 96
Geaſa, in Iriſh and Mogul Tartar, ſignify the laws of ſtate - - - - 19
Glaſs manufactured by ancient Iriſh - - 91
Græcus, derivation of - - - 116
Gubha, the muſes, the Gopia of the Brahmins - 61
——— derivation of the name - - 62
Gylf, leader of the northern Scythæ into Europe; inſcription to him lately found in Scotland - 83

H.

Hai-atelah, the Indo-Scythæ, ſo called by the Arabs, and why - - - - - 45
Hindu mythology ſame as that of ancient Iriſh - 29
——————— compared - - - 48

I.

Iberians of Spain, were Colchians - - 103
Indo-Scythæ firſt inhabitants of Ireland—conſiſted of four different colonies—diſtinguiſhed by colours 165
Inſcription in Ogham characters on a ſilver broach - 149

Inſcription

PAGE
Inſcription to Gylf on a monument in Scotland - 83
Iriſh and Celtic languages, different - - 70
—— their anceſtors the firſt carriers of the India trade 91
—— driven from it by the Greeks - - 92
—— in poſſeſſion of Britain before the Welſh, Pref. 1
—— and Welſh languages, different - - 72

L.

Laile, deity preſiding over conception and birth, with the Iriſh and Chaldæans - - 25
Lama, a prieſt, in Iriſh and Tibetan - - 17
Language of Aſſyria, parent of the Chaldaic and Pahlavi 139
———— Tartarian, current in the ſame empire - ib.
———— Iriſh, collated with the Zend and Pahlavi 178
Linen manufacture, carried on to great extent in the Eaſt, by anceſtors of the Iriſh - - 87
Liogar inis, the name of Britain, by the Iriſh—ſignifies the iſle of merchants, Pref. - - 2
Loegrians, or ancient Iriſh, firſt peopled Britain till expelled by the Cumri - - 110
———— gave names to the rivers and mountains - ib.
———— derivation of the name, Pref. - 6
———— conſtruct Stonehenge, Pref. - - 8
———— ſuffered to remain in Cornwal, and why, Pref. 6

M.

Manna of ſcripture, name explained - - 44
Manuſcripts, Iriſh and Welſh, collected by Lhwyd, Pref. 10
———— recommended by Mr. Burke to be printed; his letter on that ſubject - - 154
Meaſures, Iriſh uſe the Indian and Chaldæan - 107
Menu, of the Hindu mythology, found in the Iriſh - 74
Money, the ancient Iriſh uſed the Babylonian and Indian - - - - 107

PAGE
Monarchy, a powerful one in Iran, long before the Aſſyrian - - - - 139
Mythology of the Brahmins, how introduced among the Coti or ancient Iriſh - - - 29
——— Iriſh and Brahminical, compared - 48

N.

Naaſteighund, a meeting of the ſtates, in Iriſh, Tartar and Arabic. See Courilte. - - 21
Nargal, the cock of Aurora, worſhipped by the Iriſh Cṗti and by the Cuthi of Scripture - 33
Navigation perfected in very remote ages - 112
——— taught publickly by ancient Iriſh - 136
——— add to that paragraph, that an eimide is a plough of oxen.

O.

Ode to the ſun, by pagan Iriſh - - 51
Ogham inſcription on a ſilver broach - - 149
——— characters, uſually formed of ſtraight lines: the ſame lately found at Babylon - 153
Oghuz, reformer of the language and religion of the ancient Iriſh—lived 2836 before Chriſt - 17
Oin-id, Shrove-Tueſday, why ſo named in Iriſh - 32
Oratio Dominica, in the language of the Waldenſes, or Coti of the Alpes, ſame as the Iriſh - 71
———————, in old Welſh and Corniſh - 72

P.

Pater noſter, in Iriſh Coti, and Alpes Coti, or Waldenſes, the ſame - - - 71
Pahlavi or Pehlvi language, a dialect of the Chaldæan 139
———————, compared with the Iriſh ib.

Parallel

PAGE
Parallel of ancient hiſtory of Ireland, with thoſe of other nations - - - 171
Parthians were Scythians - - - 6
Pharaman, ſon of Budh, anceſtor of the Brahmins, in the mythology of pagan Iriſh - - 24
Perſia, the centre of population, knowledge, languages and arts - - - - 142
Phœnician ſignifies merchant, traffick; a general name to all trading people in the Eaſt - - 99
Phoinice, a name taken by the Iriſh Coti; derivation of 103
Pinkerton, his account of the Scythians—not Celts 165, 169
Polar Star, named the ſame by Chaldæans, Iroquoiſe of N. America, and by ancient Iriſh - - 132
Phrygia inhabited by Indo-Scythæ - - 116
Phryxus of Colchis, the Fiarach of the Iriſh, the deity of commerce - - - 114
——— Greek fable of - - - 115
——— his altar at mount Caſſius - - 120

R.

Rhaicus, the old Greeks ſo named, and why - 116
Rozen, tranſlation of his mythology of the ancient Scandinavians - - - - - 77
Ruad, angel preſiding over waters, in Iriſh and Chaldæan mythology, cauſes the flood of Noah - 25

S.

Sabhron (ſavron), a diviſion of territory, a mear, a boundary, whence the river Severn - 205
Saxon Chronicle brings the primitive inhabitants of Britain from Armenia, believed by Sir William Jones - - - - 141
Scandinavians, hiſtory and mythology of - - 77

PAGE
Scoti from Spain to Ireland, authorities for - 102
Scythæ of Colchis, and of the Euxine, reſpectable, before the dawning of learning in Greece - 101
Scythian mythology traced in the Eaſt (Sir William Jones) - - - - 9
Scythians had letters in time of Beroſus - - 12
——— in poſſeſſion of Bethſan, or Scythopolis, in Paleſtine - - - - 27
——— driven from thence to a far diſtant weſtern country, recorded by the Jews - - 29
——— Southern, great character of by Dionyſius Per. - - - - 127
——— firſt coined money - - - 107
——— of Aſia moved to ſouth of Perſia and to the Ocean - - - - 113
——— Northern, their hiſtory - - 79
Shipbuilding in Colchis, by the Iriſh Coti - 87
Sogdiana, Iriſh Coti in poſſeſſion of - - 44
So-puirneach, the mighty hunter, a name of Nimrod, in Iriſh mythology and in Perſian - - 15
Sphere, knowledge of, preceded the Deluge - 122
——— was not invented by the Argonauts - 125

T.

Tammuz, weeping for, explained - - 33
Tara, Tamhar, derivation of - - - 22
Temple, a remarkable one in Ireland, ſimilar to thoſe of the ancient Perſians - - 41
Thoth and Budh, the ſame perſonage - - 31
Touran, ancient ſeat of Iriſh Coti - - 23
——— called oriental Scythia - - 44
——— produces wheat ſpontaneouſly, and ſo named by the Iriſh at this day - - 43
——— the birth place of Fionn Mac Umhal, &c. &c. 41

Troy,

PAGE
Troy, Tyre, derivation of the names 106, 116
Turdetani of Spain, were Scoti - - 152
Tyre, taken by Nabuchodonoſor—Ith, the governor, fled to Spain and to Ireland - - 113

V.

Valmic, of the Brahmins, the Cuſh of Moſes, and the Falmac of the ancient Iriſh - - 143

W.

Waldenſes, or Alpes Coti, deſcended of the Iriſh Coti 66
Welſh and Iriſh languages, different - - 72
Wheat, grows ſpontaneouſly in Touran, the Iriſh name of it - - - - 40
Writing, terms of, in Iriſh, ſame as in Indian, Perſian, and Arabic - - - 155

Z.

Zamolxis, his laws named the ſame, in Tartar, as thoſe of Tara in Ireland - - 18
Zend and Pehlvi languages, ſpoken on the borders of the Caſpian, the former ſeat of the Iriſh Coti - 174
———————, compared with the Iriſh 178
Zodiac of the Hindus, invented before the diſperſion 121

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